

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 18th June 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

| No | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----------------|------------------------------------|------------------|------------|--|-------------------------------------|
| BENGALI. | | | | | |
| 1 | "Bangabandhu" | Calcutta | Weekly | Barendra Lal Mukerjee, Brahmin, age 28. | 1,000 |
| 2 | "Bangaratna" | Ranaghat | Do. | Kanai Lal Das, Karmokar, age 30 | The paper is not widely circulated. |
| 3 | "Bangavasi" | Calcutta | Do. | Behary Lal Sarkar, Kayastha, age 53 | 15,000 |
| 4 | "Bankura Darpan" | Bankura | Do. | Ram Nath Mukherji, v.L.M.S., Brahmin, age 49. | 800 |
| 5 | "Basudeva" | Calcutta | Do. | Kedar Nath Bharati, Brahmin, age 35 | 1,000 |
| 6 | "Basumati" | Ditto | Do. | Suresh Chandra Samajpati | 15,000 |
| 7 | "Birbhum Hitaishi" | Suri | Do. | Bibhuti Bhusan Paitandi, Mukhtear | 300 |
| 8 | "Birbhum Varta" | Do. | Do. | Debendra Nath Chakravarti, Brahmin, age 37. | 800 |
| 9 | "Burdwan Sanjivani" | Burdwan | Do. | Prabodha Nanda Sarkar, Kayastha | 900 to 1,000 |
| 10 | "Chinsura Vartavaha" | Chinsura | Do. | Dina Nath Mukherji, Brahmin, age 42 | 850 |
| 11 | "Daily Hitavadi" | Calcutta | Daily | Panchcowri Banerji, Brahmin | 5,000 |
| 12 | "Dainik Chandrika" | Ditto | Do. | Hari Dass Dutt, Kayastha, age 39 | 400 |
| 13 | "Dharma" | Ditto | Weekly | Aravinda Ghosh, Kayastha, age 45 | 2,000 |
| 14 | "Dharma-o-Karma" | Ditto | Monthly | | |
| 15 | "Education Gazette" | Chinsura | Weekly | Shibnarain Bannerji, M.A., B.L., Brahmin. | 1,500 |
| 16 | "Ekata" | Calcutta | Do. | No fixed Editor in evidence. Principal contributor is Hari Dhan Kunda, Teli, age 34 years. | 1,000 |
| 17 | "Hitavadi" | Ditto | Do. | Panchcowri Banerji, Brahmin | 30,000 |
| 18 | "Hindusthan" | Ditto | Do. | Hari Das Dutt, Kayastha, age 39 | 1,000 |
| 19 | "Jagaran" | Bagerhat | Do. | Behary Lal Roy | 600 |
| 20 | "Jasohar" | Jessore | Do. | Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha. | 500 |
| 21 | "Kalyani" | Magura | Do. | Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha. | 1,200 |
| 22 | "Karmayogin" | Howrah | Do. | Amarendra Nath Chatterji, B.A., Brahmin, age 32. | 2,000 |
| 23 | "Khulnavasi" | Khulna | Do. | | |
| 24 | "Manbhum" | Purulia | Do. | Bagola Chandra Ghose, Kayastha, age 37. | About 300 |
| 25 | "Matribhumi" | Chandernagore | Do. | Surendra Nath Sen, age 32, Hindu | 500 |
| 26 | "Medini Bandhav" | Midnapore | Do. | | |
| 27 | "Mihir-o-Sudhakar" | Calcutta | Do. | Sayyid Osman, Muhammadan, age 35; Maulvi Reyazuddin Ahmad, Muhammadan. | 4,000 |
| 28 | "Murshidabad Hitaishi" | Saidabad | Do. | Bonwari Lal Goswami, Brahmin, age 45. | Small. |
| 29 | "Navajivani-o-Swadeshi Christian." | Calcutta | Tri-weekly | Rev. Lall Behari Shah, Native Christian, age 24. | 300 |
| 30 | "Nayak" | Ditto | Daily | Priya Nath Guha, Kayastha, age 37... | 3,000 |
| 31 | "Nihar" | Contai | Weekly | Madhusudhan Jana, age 50 | 200 |
| 32 | "Pallivarta" | Bongong | Do. | Charu Chandra Roy, Kayastha, age 36 | 400 |
| 33 | "Pallivasi" | Kalna | Do. | Sosi Bhusan Banerji, Brahmin, age 44 | 600 |
| 34 | "Prachar" | Calcutta | Monthly | | |
| 35 | "Prasun" | Katwa | Weekly | Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39. | 500 |
| 36 | "Pratihar" | Berhampore | Do. | Kamakhya Prosad Ganguli, Brahmin, age 61. | Poor. |
| 37 | "Purulia Darpan" | Purulia | Do. | Amulya Ratan Chatterjee, Brahmin, age 38. | About 300 |
| 38 | "Ratnakar" | Asansol | Do. | Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62. | 500 |
| 39 | "Samaj Darpan" | Salkia | Do. | Purna Chandra Mukherji, Brahmin, age 48. | 140 |
| 40 | "Samay" | Calcutta | Do. | Ganendra Nath Das, M.A., B.L., Brahmo, age 56. | 800 |
| 41 | "Samvad Purnachandrodaya" | Ditto | Daily | Purna Chandra Ghattak, Brahmin, age 45. | 50 |
| 42 | "Sanjivani" | Ditto | Weekly | Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A. | 7,000 |
| 43 | "Sevika" | Diamond Harbour | Monthly | | |
| 44 | "Soltan" | Calcutta | Weekly | Maulvi Muhammad Monirazzam, Musalman. | 1,500 |

LIST OF NEWSPAPERS—concluded.

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-------------------------|--|------------------|-------------|--|--------------|
| BENGALI—concl'd. | | | | | |
| 45 | "Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." | Calcutta ... | Weekly | Mrinal Kanti Ghose, Kayastha, age 39 | 2,000 |
| 46 | "Twenty-four Parganas Vartavaha." | Bhawanipur | Do. | Hem Chandra Nag, B.A., Kayastha, age 27. | 1,000 |
| HINDI. | | | | | |
| 47 | "Banga Kesri" ... | Calcutta ... | Fortnightly | Newsadika Lal, Kayastha, age 26 | 200 |
| 48 | "Bharat Bandhu" ... | Ditto ... | Weekly | ..... | ..... |
| 49 | "Bharat Mitra" ... | Ditto ... | Do. | Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47. | 3,200 |
| 50 | "Bihar Bandhu" ... | Bankipore | Do. | Ram Kishore Singh, Ondhia Kurma, age 30. | 500 |
| 51 | "Bir Bharat" ... | Calcutta ... | Do. | Prantosh Dutta, Kayastha, age 36 | 1,000 |
| 52 | "Ghar Bandhu" ... | Ranchi ... | Fortnightly | Rev. Dr. A. Nottrott | 1,000 |
| 53 | "Jain Pataka" ... | Calcutta ... | Monthly | ..... | ..... |
| 54 | "Hindi Bangavasi" ... | Ditto ... | Weekly | Hari Kissen Joahar, Khettri, age 31 | 6,000 |
| 55 | "Hitvarta" ... | Ditto ... | Do. | Rao Purandkar, Mahratta, Brahmin, age 28. | 3,000 |
| 56 | "Lakshmi Upadesh Lahri" ... | Gaya ... | Monthly | ..... | ..... |
| 57 | "Marwari" ... | Calcutta ... | Weekly | S. K. Tebrevala, Hindu, age 35 | 500 |
| 58 | "Sattya Sanatan Dharm" ... | Ditto ... | Do. | Radha Mohan Gokulji, Vaisya, age 40 | 300 |
| 59 | "Sri Sanatan Dharm" ... | Ditto ... | Do. | Ambika Prasad Bajpa | 200 |
| 60 | "Shiksha" ... | Arrah ... | Do. | Shukul Narain Panday, Brahmin, age 35. | 255 |
| 61 | "Tirhut Samachar" ... | Muzaffarpur | Do. | Pandit Jaganand | 142 |
| 62 | "Bara Bazar Gazette" ... | Calcutta ... | Do. | ..... | ..... |
| 63 | "Burman Samachar" ... | Ditto ... | Monthly | ..... | ..... |
| PERSIAN. | | | | | |
| 64 | "Namni Muqaddas Hablul Matin." | Calcutta ... | Weekly | Sayyid Jalaluddin, Shiah, age 59 | 1,000 |
| URDU. | | | | | |
| 65 | "Al Panch" ... | Bankipore | Weekly | Syed Husain, Muhammadan, age 36... | 250 |
| 66 | "Darus Sultanat" ... | Calcutta ... | Do. | Quazi Abdul Latif, Muhammadan, age 36. | 400 |
| 67 | "Star of India" ... | Arrah ... | Do. | Munshi Muhammad Zaharul Haq, Muhammadan, age 40. | 330 |
| URIYA. | | | | | |
| 68 | "Garjatbasini" ... | Talcher ... | Weekly | Bhagiratti Misra, Brahmin, age 41 | ..... |
| 69 | "Manorama" ... | Baripada ... | Do. | ..... | ..... |
| 70 | "Nilachal Samachar" ... | Puri ... | Do. | Baidya Nath Singh, Sikh, age 32 | 700 |
| 71 | "Sambalpur Hitaishini" ... | Bamra | Do. | Dinabandhu Garhnaik, Chasa, age 35. | ..... |
| 72 | "Samvad Vahika" ... | Balasore ... | Do. | Harish Chandra Sarkar, Sadgope, age 53. | 500 |
| 73 | "Uriya and Navasamvad" ... | Cuttack ... | Do. | Ram Tarak Sen, Tamuli, age 48 | 600 |
| 74 | "Utkal Darpan" ... | Sambalpur | Do. | ..... | ..... |
| 75 | "Utkal Dipika" ... | Cuttack ... | Do. | Gauri Sankar Roy, age 76 | 1,000 |
| 76 | "Utkal Sakti" ... | Calcutta ... | Do. | ..... | ..... |
| 77 | "Utkal Varta" ... | Ditto ... | Do. | Moni Lall Moherana, Karmokar, | 500 |

Additions to, and alterations in, the list of Vernacular Newspapers.

| Circulation. | No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|--------------|-----|----------------------|------------------|------------|--------------------------------|--------------|
| 2,000 | 26A | "Muhammadi" ... | Calcutta ... | Weekly ... | | |
| 1,000 | 43A | "Surbarnabanik" ... | Do. ... | Do. ... | | |
| | 8A | "Biswadut" ... | Howrah ... | Do. ... | | |

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I—FOREIGN POLITICS.

In discussing the question noted in the margin, the *Namai Muqaddas*

NAMAI MUQADDAS
HABUL MATIN.
June 6th, 1910.

Wherein lies the good of
England and Russia in Persia?

Hablul Matin [Calcutta] of the 6th June writes :—

It is but desirable that every nation and Government should open its gates to free intercourse with other nations and Governments, specially with those that are its neighbours. Persia has two such neighbours, viz., England and Russia, with both of whom she has commercial, political and frontier relations, and therefore has greater reason to live on intimate and friendly terms than with those far removed from her. The Persians are also perfectly aware that the two neighbours are equally bound to be on good terms with Persia, otherwise they are sure to be losers and involved in difficulties. When we look at this on one side and the hatred of the Persians towards them and their regard for a nation which is thousands of miles off on the other, we cannot but conclude that this hatred could not arise without a cause, and that cause being no other than the excesses committed and injury done by one party to the other. Persia has been losing her strength these hundred years, and the neighbours have not failed to take advantage of her weakness. In fact from the time of Fateh Ali Shah up to the present either of the two neighbours are engaged in making encroachments on her territory, the result of their activity being the reduction of that territory both in the north as well as the south. Their last attempt has been to post foreign troops in Persia without let or hindrance in the name of maintaining the integrity of Persia. The wave of liberty which has just passed from west to east could not but awaken the Persians known to history as an intelligent race, which has maintained her independence for thousands of years in spite of numerous difficulties. Having opened their eyes they now see how their kind (!) neighbours desire to make short work of her existence, disregarding obligations due to a neighbour. The poor Persians finding themselves unable to check the high-handedness of her neighbours, seem to look for help in all quarters. It is no secret, however, that although being thus mulcted for these hundred years by her neighbours on account of a false sense of weakness due to ignorance, she has not sought for help from any European Power. It is, therefore, not likely that she would be inclined towards another European Power like Germany. If the Persians, however, seem to be well disposed towards Germany to-day, it is simply to obtain deliverance from her two neighbours who are squeezing her from the two sides. If Russia and England had remained contented with what they had already got in Persia, there would not have been any disturbance or revolution in the country, and the help of a third Power would not have been sought for, and if Germany had ventured to propose an alliance with Persia, thousands of Persians would have turned their face against such a proposal. Seeing herself, however, being squeezed between the two neighbours, she has now looked for help from Germany and Turkey on the principle to make a Greek meet a Greek.

If Russia and England really desire friendship with Persia, they should withdraw their troops from that country, stop holding out political threats, and make the conditions of the loan to be raised for Persia easier. If this is done neither Germany would advance a step in Persia, nor would the Persians show any inclination towards a third Power.

The good of England and Russia, therefore, lies in their alliance with Persia and not charging the latter with ignorance. The Persians understand their own interests and the intention of their neighbours and so far as possible will not place themselves into the hands of the latter by granting Railway Concessions, etc. Therefore it would be to the advantage of the two Powers if they help the Persians in constructing their own railways and allow them to grant railway concessions to Germany or any other Power. But contrary to this if they oppress Persia and try to extort privileges, destroy her independence and object to her forming alliance with Germany or any other Power, they will never be successful. The Persians in their very helplessness face all perils to obtain their salvation, and the result will be that all the

awe and terror in which their neighbours are still held will vanish. What is wanted of the Persians to retain their independence is self-sacrifice and devotion to duty. The tree of freedom cannot prosper unless watered by the blood of the youths of the nation. When inspired by such ideas, no difficulty in preserving the independence of their mother-country would stand in the way; and when the cup of patience becomes full to the brim and they will have to come to blows with their neighbours, not only the Central but the whole of Asia will resound with the sound of the war trumpet. This contingency has been very cleverly hinted in the House of Lords by that great statesman Lord Lamington when he said that the activity of Russia in Persia and the silence of England might force Persia to turn her eyes towards India. The statement is full of meaning and must bear fruit in the near future if not at once.

The Persians well understand the political exigencies of the time, and have no doubt that the cutting off of a slice from the Persian territory would cause a river of blood to flow in Europe, and any foreign interference in the internal affairs of Persia would give rise to a thirty years' war in Central Asia when every neighbour will have a hard time of it. If the Persians keep silent for a time on account of their helplessness, it is certain that they will try to find out a way to their own salvation no sooner they find the neighbours trying to gain their object. In fact the Persians have gradually drawn the Germans towards them, and will set them up as a match to their neighbours.

No sensible man is unaware of the intentions of Germany in Central Asia and the advantages of Germany in connecting the Bagdad Railway with that in Central Asia. They are, therefore, not likely to be as indifferent to Persian question as they were in the case of Morocco. According to a just English paper Germany has two alternatives, viz., war with England, or alliance with that country; but the latter alternative is based on England's admitting Germany's interest in Central Asia in relation to the Bagdad Railway.

The majority of the English politicians are agreed that alliance is less injurious to England than war. Under the circumstances, if Russia and England do not desist from oppressing Persia and remain contented with what lawful or unlawful rights they have already obtained in that country, the Persians would be compelled to run every risk and seek the protection of Germany. In that case whether there be war or no war, the two Powers will be great losers. Both the Powers know that their oppressive policy has engendered hatred towards them, and a tendency to attach themselves to Germany in the minds of the Persians. The consequence of this may be imagined.

If this state of things continues for a time and Germany avoids war with England, the progress of her economical interests would soon make her a match or more than a match to the two Powers. As political influence follows progress of trade, there is no doubt the political influence of Germany will increase with her trade in Central Asia, specially when the Bagdad Railway is completed.

The only thing which can check the progress of Germany in Central Asia is Persia's alliance with Russia and England, which is, however, not possible till the latter give up their high-handed policy in Persia and remain contented with what they have already got.

Every statesman knows that an alliance of Persia with Turkey and Germany would be more powerful and effective than with England and Russia, both Persia and Turkey being Musalman Powers and the people of the two countries are allied to each other in various ways. If such an alliance is then made, it will be a great political defeat to Russia and England.

NAMAI MUQADDAS
HABUL MATIN,
June 6th, 1910.

2. Commenting on the suspension of the Judicial Minister of Persia by the Viceroy, and former's not obeying the Viceroy's orders, the *Namai Muqaddas Habul Matin* [Calcutta] of the 6th June, after praising the Judicial Minister, warns the Persians against such action, specially at a time when the neighbouring Powers want to destroy the independence of Persia, and says, that moderation in internal affairs and preference of national to individual interests should be the guiding principle of the Persians.

3. Referring to the commercial struggle in Persia, the *Weekly Hitavadi* [Calcutta] of the 10th June says:—

Politics in Persia.

If the commercial policy of Germany be misconstrued at every step, it will rouse a feeling of hostility in the mind of the German Government. England is the protector of free trade, and under the circumstances she can not put thorns in the path of a foreign Government and of foreign commerce. In one sense the words are true; but then, whoever gets the world's news, knows that politics lie hidden behind commerce, and under favourable circumstances come out from within the latter. The world's history is the witness. But it is better not to call in evil for the present, when England and Germany have placed on each other's neck garlands of close friendship and good-feeling.

4. In commenting on the fact that the newspapers of different European countries like France, Russia and Germany are discussing the action of the last-named Power in

"Germany in Persia."

interesting herself in Persia's financial position, the *Bangavasi* [Calcutta] of the 11th June writes:—

This is funny indeed. Those to whom the country belongs are not taken into account at all; while each nation is busy looking after its own interests.

5. The *Hindi Bangabasi* [Calcutta] of the 13th June writes:—

Germany in Persia.

Some Powers, specially France, are dissatisfied with the way in which Germany is enquiring into the financial position of Persia, although the semi official organ of Germany says the enquiry is purely economical and has nothing to do with politics. The French papers do not believe the above statement, for they say Germany has no business to interfere with any question relating to Persia, be it financial or political, but since she does she must have a sinister motive. The Russian papers say that since Persia is under the influence of Russia and England, Germany's enquiry can do no harm—who can stop her, if she means to develop her trade there? If any one does it, it will be at the risk of incurring her hostility. England is a free trader: can she then incur odium by denying the right of free trade to other Powers? A very nice game indeed!

The Persians who own the country and its Government are nowhere, while others are fighting among themselves for their self-interest and supremacy in Persia?

6. The *Jasohar* [Jessore] of the 11th June notices the petition to the British Foreign Office, lately sent up by certain Indians in Zanzibar, complaining of the loss of

Indians in Zanzibar.

certain privileges formerly enjoyed by them.

7. The *Basumati* [Calcutta] of the 11th June refers to the restrictions imposed upon Indians at Zanzibar, and says that since Zanzibar came under the English rule, the

Ibid.

same treatment is being meted out to the Indians there as to those in South Africa. The paper says that every facility was given to the Indians in the time of the Sultan. But with the establishment of British rule, the grievances of the South Africans as well as the Zanzibar Indians have been increasing.

8. The *Daily Hitavadi* [Calcutta] of the 10th June takes exception to the deportation of the Transvaal Indians who have

The Transvaal Indians

done so much to make that country what it is now, and is sorry to find that there is no hope of any improvement being made in the lot of those unfortunate people during Lord Minto's Viceroyalty.

9. The *Bangavasi* [Calcutta] of the 11th June sympathises with Turkey in resisting the claims of Crete to union with

The beginnings of a cataclysm in Crete.

Greece, and strongly deprecates the action of the King of the Hellenes in canvassing the great Powers in favour of his view, as fraught with the risk of provoking a great European war.

10. Seeing the American Government giving more of autonomy to the Phillipines under a recent legislation, the *Hindi Bangabasi* [Calcutta] of the 13th June exclaims:—

Autonomy to Phillipines.

"The Americans are inferior to none in statesmanship."

WEEKLY HITAVADI,
June 10th, 1910.

BANGABASI,
June 11th, 1910.

HINDI BANGABASI,
June 13th, 1910.

JASOHAR,
June 11th, 1910.

BASUMATI,
June 11th, 1910.

DAILY HITAVADI,
June 10th, 1910.

BASUMATI,
June 11th, 1910.

HINDI BANGABASI,
June 13th, 1910.

II—HOME ADMINISTRATION.

(a)—Police.

SANJIVANI,
June 9th, 1910.

11. The *Sanjivani* [Calcutta] of the 9th June narrates how one J. M. Biswas, a student of the Presidency College, was lately travelling on board a steamer from Dacca to Goalundo along with the son and daughter of one Bhagabati Charan Guha. At Goalundo Ghat, at about 8 o'clock in the evening, seeing these three conversing, two constables came up, and accosting the gentleman asked who they were and who the lady was to them. Thereafter they were all taken to the thana, whence they were quickly discharged by the daroga. If true, a Eastern Bengal Government ought promptly to take remedial action in this connection.

The conduct of the Police.

BANGAVASI,
June 11th, 1910.

12. Referring to the acquittal of the Station Master of Malda in a case in which he was hauled up by the police for being drunk and disorderly, the *Basumati*, [Calcutta] of the 11th June says, that as the evidence adduced by the police in this case has been disbelieved, it is only proper that the police should be tried and punished. Sir Lancelot, the paper says, is the messenger of peace like Emperor Edward VII. He prohibited the Conferences for the sake of peace. Will he now take proper steps in regard to the Malda police? Will our hope be realised?

The Malda Station Master's case.

SANJIVANI,
June 9th, 1910.

13. The *Sanjivani* [Calcutta] of the 9th June asks if it is good to appoint, as Government has appointed, a man like Gabesh Chandra Chatterji, the approver in the Fategangpur dacoity case, who has confessed to having committed a dacoity, to the Police force as a Sub-Inspector.

Is this a good thing to do?

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 9th, 1910.

14. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th June refers to some cases of rioting in the villages of Bahar Bahar, Sarai Nagar, Khali and Kharai-chal, in the subdivision of Magura. In the opinion of the journal, the riots at the two latter places, which are inhabited by Namasudras and which are surrounded on all sides by dwellings of Muhammadans, were very serious. On the 28th May last about 2,000 Muhammadans armed with deadly weapons attacked these villages; but they were checked in their progress by 300 Namasudras, who, after a struggle lasting for a few hours in which they displayed conspicuous heroism, drove the Muhammadans away.

Unrest in Magura.

WEEKLY HITAVADI,
June 10th, 1910.

15. Referring to the acquittal of the accused in the Netra dacoity case, the *Weekly Hitavadi* [Calcutta] of the 10th June says that here is another proof of the abilities of the Criminal Investigation Department officers. "What is to be regretted is, says the paper, that a number of gentlemen so long suffered in *hajut* by coming under the kind influence of these officers. We should have nothing to say if these officers discharged their duties with an eye to the sufferings of the people; otherwise men will gradually grow displeased with the department, and regard it as an instrument to harass the innocent.

Netra dacoity.

SANJIVANI,
June 9th, 1910.

16. The *Sanjivani* [Calcutta] of the 9th June writes:—
We have been repeatedly saying that there may be some respectably-born but uneducated youth keeping bad company who may hold committing dacoites as not blameworthy. But we firmly assert from experience that the respectable youths of Bengal hate these acts of crime as most mean. The police are making numerous arrests and keeping the arrested persons in *hajut* for long periods, and are punishing them severely. This is causing great pain to the public mind. We therefore appeal to Sir Edward Baker to take steps to prevent innocent youths being arrested in future as dacoits. Let His Honour also enquire who is responsible for the sufferings of the so-called Netra dacoits. Let not the police be permitted to create discontent in the land by arresting young men without very special reasons.

Why were the gentlemen put to suffering?

BASUMATI,
June 11th, 1910.

17. The *Basumati* [Calcutta] of the 11th June says that the *Empire* writes that the Detective Police Inspector, Purna Chandra Biswas, has without the permission

The Alipore bomb case.

of the Judge changed his deposition in many places. The paper is astounded at the news, but for the police there is forgiveness for seven murders. But the accusation of the *Empire* is very grave. It is hoped that there will be no delay or indifference on the part of the authorities in finding out the truth in this matter.

18. So long as the Legislature, says the *Bharat Mitra* [Calcutta] of the 11th June, permits confessions by accused persons admissible as evidence, police oppression cannot cease. Several instances such as the one recently reported from Purnea in which an accused is alleged to have been done to death by a Sub-Inspector in extorting confession have been brought to light, but no one can say when this important question will attract the attention of Government.

BHARAT MITRA,
June 11th, 1910.

19. The *Jagaran* [Bagerhat] of the 5th June gives an account of fierce rioting and looting by Muhammadan *goondas* at the Pagiar Bazar on May 30th last. The paper then says that it already reported the prevalence of *goondaism* in the neighbouring villages, and drew the attention of the District Superintendent of Police of Jessore who gave orders for investigation. But it came to nothing, as the work was entrusted to subordinate officers without any ability. It is a happy sign that after all the police have now been roused from their sleep. It will be good if the culprits are caught and properly punished; otherwise it would be impossible for honest men to live in this part of the country.

JAGARAN,
June 5th, 1910.

20. The *Kalyani* [Magura] of the 1st June reports a riot in which some two thousand Muhammadans mustered and attacked the village of Khelia Kalichar, inhabited purely by the Namasudras, on 28th May last. The village is situated within the jurisdiction of the Sripur thana, in the Magura subdivision. The timely appearance of the Subdivisional Officer, the Court Sub-Inspector and the local zamindar, Srish Babu, averted what would have been a very serious affair, and the aggressors took to their heels as soon as they saw them. One Tasim Biswas of Lakhmikole is suspected to be the ring-leader. The Subdivisional Officer with the Court Sub-Inspector and Srish Babu saw his party, and extracted from them a promise to keep the peace for the future. Twenty-four constables from the Reserve force have been quartered at the scene of occurrence. The Daroga being a Musalman, the Namasudras were not in a mood to have confidence in him, hence the Inspector has taken the matter in his own hands and has himself arrived at the scene of occurrence.

KALYANI,
June 1st, 1910.

21. The *Jasohar* [Jessore] of the 11th June has the following from Jhenida :—

"Jhenida Maulvis."

The public here believe that the Maulvis are fomenting discontent and unrest among different sections of the population. A number of cases in this connexion are pending, and some riots also have occurred. All believe that the Maulvis are at the bottom of them all. These Maulvis are generally religious preachers. Their numbers are not few—in Jhenida subdivision they are about 300 in all. It is a most sad thing, if unrest is created by them, instead of the good of the country being subserved such as peace being preserved, the general moral and religious progress encouraged and cordiality amongst the different sections of the population promoted. They are educated and respectable, but their bigotry leads their being the cause of such mischief. Great good would be done to the country, and both Hindu and Musalmans would listen to these people, if they preach religion on the liberal lines of Theosophy, the New Dispensation or the Ramkrishna Mission, having first acquired a knowledge of the great truths of all religions. At the present moment a number of Hindu preachers on these lines is wanted. These two bodies of preachers ought to try to promote amity of feeling between the different communities, and to foster a spirit of patriotism in them. Our Pandit Saradindu Mittra has given up his work at school, and it would be well if he passes the rest of his days in co-operating with the Maulvis in preaching loyalty, Hinduism and fraternal feeling between the races. After referring to certain suits under sections 323 and 379 of the Indian Penal Code pending between a Maulvi and

JASOHAR,
June 11th, 1910.

certain Fakirs of the Harniakunder thana, and expressing an apprehension that similar disputes may soon crop up in Jhenida as well, the writer proceeds :—

Kine are said to be offered up in sacrifice every Friday in the Musalman quarter of the village of Fakirabad near Jhenida openly near the public highway. And bulls and kine belonging to Hindus are often stolen for the purpose. A Musalman was punished some months ago having been caught in the act of stealing an animal in this fashion. The District Magistrate lately went to the place and advised that the killing of kine should henceforth take place in a walled space. But ere he had quite left the place, these Musalmans who kill kine committed oppression on some other Musalman neighbours who had given evidence against them. The Sub-Manager of the *Chala Kutcherri* of the Narail zamindars was entrusted with the settlement of these disputes, and he had almost made a settlement when a Musalmans meeting met at Chuadanga which was attended by many Maulvis. Some of these Musalmans also attended the assembly, and they have now lodged a complaint with the police that the Barkandazes of the *Chakla* have oppressed them, and they have memorialised Government also to that effect.

A terrible riot lately took place between Hindus and Musalmans at Khaliskharia in Magura. We do not know if Maulvis are responsible for this also.

The fact is the Maulvis are the leaders of illiterate Musalmans. Efforts should be made by all means to see that they realise their responsibility and keep the peace.

JAGARAN,
June 5th, 1910.

22. Referring to the quartering of punitive police in twenty-seven villages in the districts of Khulna and Jessore, the *Jagaran*, [Bagerhat] of the 5th June says:—

No doubt the motives of our Government are good. But ninety-nine per cent. of the population are poor, and many will have to fast if they are to bear the cost of the additional police in this bad year. Our humble prayer to His Honour the Lieutenant-Governor is that he may show kindness upon a consideration of the condition of the villagers. We have all along known that it is not the intention of the just English Government to punish the innocent even when the guilty escape unpunished. It is true there are imprudent and characterless men in those villages, but it is never the intention of kind Sir Edward Baker to award severe punishment to the innocent villagers for their guilt. If the police are unable to take hold of the guilty, it is proper to make them responsible; what is the fault of the innocent unlucky people?

SANJIVANI,
June 9th, 1910.

23. The *Sanjivani* [Calcutta] of the 9th June does not know what the inhabitants of the villages in Jessore and Khulna in which punitive police have been quartered have done to deserve such a heavy punishment, and wants to know who are the persons to be exempted by Government from the payment of this new heavy tax.

DAILY HITAVADI,
June 14th, 1910.

24. Referring to the quartering of punitive police at several villages in the district of Jessore, the *Daily Hitavadi* [Calcutta] of the 14th June writes:—

It is reported that the cost of quartering punitive police will amount to Rs. 32,000, which will have to be borne by the villagers whose distress knows no bounds. There is no reason whatever for the action taken by the Government, which seems to have been guided by some motive in imposing this heavy tax. There is nothing to be said in the matter, except that the villagers have already been ruined by this year's cyclone, and that this taxation has frightened them so much that some of them are trying to leave their hearth and home. It is to be hoped that our noble-minded Lieutenant-Governor will reconsider the matter. There is not the least doubt that the poor people are really unable to pay this heavy tax. A petition has been submitted to His Honour, who is loved by all, by the people of Rajghat, Sirajkati and several other villages under Thana Noapara, and it is hoped that he will institute a special inquiry and relieve the people of this taxation.

(b)—Working of the Courts.

25. While defending Mr. Swinhoe and Mr. Keays against the attacks of "Max" in *Capital*, the *Bangabandhu* [Calcutta] of the 8th June alludes to the delay of the Calcutta Police Court in the administration of justice, and says:—

BANGABANDHU,
June 8th, 1910.

Delay in the administration of Justice.

But there is no doubt that in the Police Court big cases are adjourned day after day, and the litigants lose their all in meeting the fees of Counsels and Pleaders. Whether the Magistrate is a Civilian or a Barrister, the number of adjournments is the same. In our opinion this may be somewhat remedied, if the Magistrates while adjourning cases fix the dates with a little more careful consideration. We mean to say that if on the days that are fixed for the hearing of big cases, the number of small cases be reduced, ample time will be available for the trial of the big ones. If it is arranged to devote four to five hours a day to one case after the disposal of the daily office work, then the big cases may be decided in a shorter period. If, on the other hand, cases are adjourned simply after a glance at the parties or after saying, "Very busy to-day, no time," or even after a hearing for an hour or half, does it not result in unjustly filling the pockets of Pleaders? Again, there may be some convenience if the Magistrates devote every day a longer time to court work. If the four salaried Magistrates of the Police Court act according to our suggestion, we are sure that there will be much convenience for the parties. On this head, we also say, following "Max," that Government should enquire into the procedure and mode of work of the Police Court. The matter is not a slight one, when more than a couple of lakhs are spent by the parties in a trifling criminal case. But then we are not in favour of the appointment of Civilian Magistrates. Civilians like Mr. Weston and Mr. Kingsford have not been able to conduct the business of the Court with regularity and order, and the public also have not been satisfied with their administration of justice. We shall be happy to see an inquiry by the Government into the causes of this unnecessary delay in the administration of justice.

26. The *Sanjivani* [Calcutta] of the 9th June thanks the High Court Bench, which lately disposed of the *Hitavadi* case, for giving a definition of what constitutes sedition. It will be of great use in future cases.

SANJIVANI,
June 9th, 1910.

The case of sedition against the *Hitavadi*.

At the same time, considering the view of the Judges regarding the nature of Nirod Baran's offence, a fine rather than imprisonment should have been the penalty imposed.

27. The *Nayak* [Calcutta] of the 10th June writes:—

NAYAK,
June 10th, 1910.

The case of the printer of the *Hitavadi*.

Certain English papers are rather sorry that the writer of the sedition articles in the *Hitavadi*, and for which the printer has been sentenced to imprisonment, has not yet been arrested. The world is daily coming to be a most despicable place. It is certainly something to be sorry for that the innocent printer goes to jail. Some people frown at this, because it shocks their moral sense. But how many of them would frown to see the General on the battle-field remain inside his tent out of gun-shot range while he sends up regiment after regiment of soldiers to face death? It is wrong in the present case for the printer to be imprisoned at all. For, under the existing criminal law, intention is the essence of criminality. A serious offence committed without intent is pardonable in the eyes of the law. Can anybody lay his hand on his heart and lift his eyes to God and say that the writings for which the printer goes to jail are seditious? Section 124A of the Penal Code is all pervasive in its scope, comparable to fire which eats up everything. Merely to find fault with Government is not to show hatred of Government, but any kind of adverse criticism falls under this section. You will make the mouth of the pit very wide, and yet blame people for falling into it. This is fine justice indeed. It may be that some of the passages in the articles were unjustifiable; but taken with the whole context, what impartial man can say that the articles were calculated to bring Government into contempt? Then it is very likely that there were inconsistencies in the

writings. Indeed, a scrutiny of the judgment of the Judges in sentencing the prisoner to imprisonment will reveal occasional inconsistencies. If this fault of inconsistency is possible in men paid Rs. 50,000 by Government, is it unnatural in an illiterate or semi-educated printer?

WEEKLY HITAVADI,
June 10th, 1910.

28. Referring to the *Hitavadi* case, the *Weekly Hitavadi* [Calcutta] of the 10th June says that it is glad that the sentence has been reduced; but the ends of justice would

The *Hitavadi* case. have been fairly met if the accused were fined or warned with a reprimand, and this is also the opinion of the *Bengales*. "However," it continues, "when the High Court has, without taking into consideration all this, very strictly judged his guilt only by the measure of law, no one save the generous Lieutenant-Governor, Sir Edward Baker, will be able to remove the sorrow of the printer of the *Daily Hitavadi*. Many will be delighted if His Honour shows kindness in this respect." "We have," the paper concludes, "many things to say in connection with this case, which we will do by and by."

SAMAY,
June 10th, 1910.

29. Referring to the refusal by the Magistrate to grant bail to the persons accused in the Howrah gang case, the *Samay* [Calcutta] of the 10th June writes:—

The educated and respectable gentlemen who are accused in this case have been rotting in *hajut* for the last three months yet each time any of them appeals for bail, the Magistrate refuses the prayer on the ground that "there is a sufficient case for inquiry." Now, the fact is that the police are to make enquires in the matter, but will the accused persons be kept in *hajut* for even more than a year if the police be unable to finish their inquiry within that time?

HINDI BANGABASI,
June 13th, 1910.

30. The *Hindi Bangabasi* [Calcutta] of the 13th June quotes three instances of what it calls the curious judgments of a Bihar Magistrate from the *Bihar Herald*, in each

Curious judgments. of which that officer awarded very heavy punishments for trivial offences, and asks if they have attracted the attention of the Lieutenant-Governor.

(d) — Education.

DAILY HITAVADI,
June 8th, 1910.

31. Referring to the suggestion made by some people of the name of Dr. Brajendra Nath Sil, Principal of the Victoria College, Cooch Behar, in connection with the Librarianship of the Imperial Library in succession to Mr. Hari Nath De, the *Daily Hitavadi* [Calcutta] of the 8th June remarks that the appointment of such a highly educated man gifted with great parts will be to the credit not of the recipient but of the Library itself.

JASOHAR,
June 11th, 1910.

32. The *Jasohar* [Jessore] of the 11th June would be very glad to see Dr. Brajendra Kumar Sil, that great scholar, as successor to Mr. H. N. De, in the Imperial Library when the latter's term of office expires.

BASUMATI,
June 11th, 1910.

33. The *Basumati* [Calcutta] of 11th June is afraid of the proposal to remove the Hare School to Bhowanipore and says it will cause great inconvenience to the public. The paper hopes that the Committee formed for the purpose will not be slow to protest against this wrong step.

BASUMATI,
June 11th, 1910.

34. The *Basumati* [Calcutta] of 11th June condemns the resolution of the Calcutta University by which the period required for the completion of the B. L. Course has been increased from 2 to 3 years. The paper says legal knowledge cannot be acquired at college; it must be gained through culture and practical experience. The resolution in question, according to the paper, will only result in the disappointment of poor students who could with difficulty meet the two years' expense, and the increase of a year means another year of a student's life uselessly spent.

(e) *Local Self-Government and Municipal Administration.*

35. The *Basumati* [Calcutta] of the 11th June, in referring to the recent act of Sir Edward Baker in giving absolute power to four Municipalities within his jurisdiction in the preparation of the budget, says that though Sir Edward has not fully acted up to the recommendation of the Royal Commission, he would have earned the gratitude of all Bengal if he had given such power to all or at least the principal Municipalities for the discharge of the chief duties. But there is no doubt that the step now taken will produce good results. However, if the Municipalities now carry on their administration with a sense of duty and responsibility, it is hoped that they will have wider powers of self-government.

BASUMATI,
June 11th, 1910.

(g)—*Railways and Communications, including Canals and Irrigation.*

36. The *Darus Saltanat* [Calcutta] of the 10th June complains about bad eatables and fruits sold at the railway stations, and proposes that in the interest of public health the Company should either open their own shops at stations, or permit other reliable persons, without charging any fee, to do the same in order to be sure of supplying good eatables, etc., to the poor passengers.

DARUS SALTANAT,
June 10th, 1910.

The 3rd class carriages are always over-crowded, and no steps are taken by the Railway authorities to make the poor passengers comfortable. Again, sometimes when any high official or well-to-do gentleman is to travel from any station, the Station Master comes up and turns out the 2nd class passenger who is already sitting there and makes room for the former. The paper therefore invites the attention of Government to direct the Railway Board to order the attachment of more carriages when necessary, instead of giving trouble to the passengers who have already taken their seats.

The paper further complains about the theft of articles and fresh fruits, etc., from the Goods-trains and the Break-vans and about the system of getting Risk Forms filled in by the senders by which the Company gets free of all liabilities, and says that such things are never done in the Postal Department.

There are certain other complaints, says the paper, due to the negligence of the Railway chaukidars and Babus, but they are of such a nature as cannot be proved.

(h)—*General.*

37. Referring to the order issued by the Government of Bengal directing all Divisional Commissioners to pass at least one month in a year in each of the districts under them, and to inspect personally all offices of the courts the *Daily Hitavadi* [Calcutta] of the 8th June remarks:—

DAILY HITAVADI,
June 8th, 1910.

The arrangement is good, but how long will the Commissioners of the Presidency and Burdwan divisions be able to remain in their respective Sadar stations if they have to pass a very considerable portion of the year in inspecting the large number of districts under their charge? Moreover, they have to decide revenue cases, the hearings of which are often affected by their tours. It is to be hoped that the Lieutenant-Governor will consider the matter.

38. Referring to a reward of Rs. 1,000 awarded by the Government to Mr. D. N. Sinha for inventing a system of shorthand in Bengali, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th June remarks that the amount ought to have been more.

SRI SRI VISHNUPRIYA
O-ANANDA BAZAR
PATRIKA,
June 9th, 1910.

39. Referring to the capture of Munshi Muhammad Ikram and Sundar Lal by Frontier dacoits, the *Nayak* [Calcutta] of the 9th June says, that the dacoits are committing inhuman outrages on them, and that though they

NAYAK
June 9th, 1910.

(the captives) are blacks they deserve every protection from the British Government whose subjects they are. We do not know, the *Nayak* concludes, whether any steps are being taken to rescue them.

DAILY HITABADI,
June 8th, 1910.

40. Referring to the order issued by His Honour Sir Edward Baker releasing the innocent coolies who were convicted on a charge of attempting to wreck the train of

The release of the innocent.
Sir Andrew Fraser at Narayangarh, the *Daily Hitavadi* [Calcutta] of the 8th June writes:—

Soon after the conviction of the coolies, the Bomb factory of Muraripukur was discovered and most of the bomb-makers confessed to having been implicated in the conspiracy to wreck the Lieutenant-Governor's train. But in spite of independent proofs in support of their statement, and the unanimous request of the press for the release of the innocent coolies, Sir Andrew Fraser finished his official career and left these shores without doing anything in that direction. However, soon after the assumption of the Lieutenant-Governorship by Sir Edward Baker, His Honour's attention was directed to the matter. As a result of close examination of the records of the case His Honour has now been convinced of the innocence of the coolies and has directed their release. His Honour is not content merely with this act of clemency, but is about to perform the higher duty of a ruler. An English newspaper says:—

It is rumoured that the Inspector-General of Police is holding a departmental enquiry into the investigations made by three Sub-Inspectors of Police which led to the conviction of the Narayangarh coolies. These men it may be remembered, were convicted of attempting to wreck Sir Andrew Fraser's train in 1907 but were, in the light of subsequent events, released by order of Government. It is also said that the coolies will be adequately compensated by the Bengal Government.

The Inspector-General of Police is himself enquiring into the manner in which the investigation of the case was made. The result of the inquiry cannot be predicted now, but the news so far has been a matter of great pleasure. We shall be grateful to Sir Edward Baker if the report about adequately compensating the coolies for their sufferings turns out to be true.

We are His Honour's admirers, and shall be his devoted worshippers if he shows such high-mindedness and forbearance. By this single act His Honour will be able to demonstrate a nobleness of heart, and earn a fame the likes of which were never shown or earned by any of his predecessors.

NAYAK,
June 9th, 1910.

41. Referring to the rumour given currency to by the *Empire* regarding the Government having instituted an enquiry into the Narayangarh train-wrecking incident with the object of punishing the Police officers who were responsible for sending some innocent coolies to jail, the *Nayak* [Calcutta] of the 9th June observes that this is a sign of good government.

KARMAYOGIN,
June 10th, 1910.

42. The *Karmayogin* [Calcutta] of the 10th June refers to the Narayangarh train-wrecking case, and says that the three Sub-Inspectors by whose machinations the innocent coolies suffered have been departmentally punished, and that perhaps the coolies will be rewarded by the authorities for their silent suffering. However, the paper asks, are these three Sub-Inspectors the only persons responsible for the injustice? Is there no one else?

BHARAT MITRA,
June 11th, 1910.

43. Sir Edward Baker, says the *Bhart Mitraa* [Calcutta] the 11th June, has ordered the release of the coolies convicted for an attempt to derail Sir Andrew Fraser's train near Midnapore, washed off the stain of that judicial error committed in that case, and has also ordered an inquiry into the conduct of the three Police officers who brought about this horrible conviction.

The public will anxiously await to see the result of that important inquiry.

SANJIVANI,
June 9th, 1910.

Punishment for accepting bribes.

Haultain.

44. The *Sanjivani* [Calcutta] of the 9th June writes that Sir Edward Baker deserves thanks for dismissing a well-known Police officer like

45. The *Dainik Chandrika* [Calcutta] of the 9th June refers to the steps taken by the Lieutenant-Governor of Bengal in connection with the Nimtolla fire, by which His Honour

DAINIK CHANDRIKA,
June 9th, 1910.

Nimtolla fire.
has dismissed Superintendent Haultain and Engineer Chase, and transferred Engineer Jarret of the Fire Brigade as a result of the report submitted by the Committee of Enquiry. There is unreserved praise, observes the paper, for the love of justice, adherence to duty and impartial administration of the Lieutenant-Governor of Bengal.

46. Sir Edward Baker, observes the *Bharat Mitra* [Calcutta] of the 11th June, has endeared himself to the people by the strong action he has taken in the Nimtolla Fire Brigade corruption case, in which two European officers have been dismissed.

BHARAT MITRA,
June 11th, 1910.

The Nimtolla Fire Brigade corruption case.

47. The *Bangavasi* [Calcutta] of the 11th June acclaims the Nimtolla Fire Inquiry Resolution as a bright example of Sir Edward Baker's love of impartial justice.

BANGAVASI,
June 11th, 1910.

48. Referring to the discontinuance, by mutual settlement, of the staging of certain Bengali dramas, the *Nayak* [Calcutta] of the 11th June writes :—

NAYAK,
June 11th, 1910.

Prohibition of the staging of certain Bengali dramas.

His Honour the Lieutenant-Governor directed that those plays in which stains were cast on the English character, even if they be historically true, ought not to be staged in these days. It is a matter of satisfaction to find Mr. Dundas, the Commissioner of Police of Calcutta, accomplishing this object without any hitch. We have never heard of those plays producing any bad effect, but we have no objection whatever to the stopping of their staging, if by doing so the character of the English is purged of its blemish. There is however a saying current in this country, that a defect can never be concealed. We are sorry for the play-goers, who will have to be satisfied with mere religious dramas.

49. The *Daily Hitavadi* [Calcutta] of the 10th June writes :—

DAILY HITAVADI,
June 10th, 1910.

Our esteemed Lieutenant-Governor, Sir Edward Baker, has earned the gratitude of every educated Indian gentleman by two acts of politeness. We also offer His Honour our respectful thanks. Some time ago the Lieutenant-Governor issued an order that in times of excitement, like the present, plays which contained aspersions on the British character, even if they were historic plays, should not be allowed to be staged in theatres. Certain Bengali plays have of late been found to be objectionable; but instead of peremptorily ordering them to be stopped, His Honour directed Mr. Dundas, the officiating Commissioner of Police, to invite the managers of the theatres, where these plays were being staged, and politely ask them to stop them. This kind of treatment has won for Mr. Dundas the sincere thanks of the citizens of Calcutta. It goes without saying that no educated Bengali can possibly be anti-British. If the Bengalis are trusted, they can lay down their lives for the Government. They are always ready to co-operate with the Government in every just act. Sir Edward Baker knows all this, and that is why His Honour has acted in the present instance with such kindness and courtesy. Indeed, things like this are sure to establish peace and contentment in the Province, and do good both to the rulers and the ruled. We have always held that if our rulers consult the leading men of the country whenever they (the rulers) want to have recourse to any administrative measure, the work of administration is sure to be made smooth and easy. We have every confidence that our Lieutenant-Governor will follow this policy. His Honour has recently issued an order to all Government officers to the effect that henceforth conciliation should be the key-note of the administration, and that the opinions of the leading men of this country should be taken whenever any new administrative measure is enacted. It is upon the liberal and generous policy like this that the vast British Empire is based. We may take this opportunity to suggest to His Honour the Lieutenant-Governor that the editors of all Calcutta newspapers which are conducted by blacks should be invited to a Conference, and the present situation explained to them. This, we doubt not, will put an end to sedition. None of the Calcutta journals is seditious, and if the Lieutenant-Governor kindly acts up to our suggestion no newspaper will in future use

any rude language. We shall feel gratified if the Lieutenant-Governor listens to us, and explains to us different matters relating to the administration of our country. In fact if the Government can see its way to bring the Indian Press under its control and accord to it the honour it deserves, the educated community, upon which the Press exercises no inconsiderable influence, will be eternally obedient to the Government. Sir Edward Baker knows the Bengali character very well, and that is why we make bold to say all this frankly.

There is another affair in which the action taken by the Lieutenant-Governor has received popular approval and earned for His Honour the thanks of the people, and that is the inquiry instituted into the Nimtolla fire outbreak. We have never seen an official inquiry conducted as the present one has been with courtesy and bold impartiality. The punishments awarded to Messrs. Haultain and Chase show that the Lieutenant-Governor will never tolerate sin, and that His Honour deserves all praise.

In this connection we are agreeably surprised to see the attitude taken by the *Englishman* in the matter and we thank our contemporary for this. We are at one with the *Englishman* in thinking that the Government seems to have been rather too lenient to Mr. Haultain. A severer punishment awarded to him would have acted as a deterrent to others. It is the justice, impartiality and honesty of the British rule which have made the English worshipped in India. The sword has never governed India, nor shall it ever. It is because there was a falling-off from the lofty ideal which has been the characteristic of British rule in India that all the recent unrest and discontent spread all over the country. But impartial justice and good Government have been re-established and peace and contentment are bound to be restored to the country. The indemnity asked for and granted by the Government to the persons who gave evidence in the Nimtolla Fire Enquiry shows that Indians do not dare speak out their minds unless they are assured of their safety.

In conclusion, we offer our thanks to Babu Radha Charan Pal and Dr. Haridhan Datta for the trouble they took in unearthing the facts connected with the matter, and to some of our white contemporaries who have supported the Government's action. We may say that the level-headedness which these papers have shown on the present occasion will, if maintained in future, lead to amicable understanding between the Indian and the Anglo-Indian Press.

BHARAT MITRA,
June 11th, 1910.

50. Sir Edward Baker, says the *Bharat Mitra* [Calcutta] of the 11th June, is perfectly convinced of the efficacy of mild administration and is applying that principle with success in ruling his Province. The other day he made the Police Commissioner to confer with the owners of certain theatres on the inadvisability of enacting plays which exposed the iniquities of some English and Musalman characters notorious in history. The result is that the owners agreed to give staging to those plays. Thus the real object has been gained without exciting unpleasant feelings. If all the officials act judiciously in this way there would be peace throughout the land.

BIR BHARAT,
June 12th, 1910.

51. The *Bir Bharat* [Calcutta] of the 12th June thanks the Lieutenant-Governor of Bengal for his orders—(1) prohibiting the playing of such dramas on Calcutta stages as contain remarks unfavourable to the moral character of the English, and (2) dismissing Superintendent Haultain and Engineer Chase of the Fire Brigade.

HITVARTA,
June 9th, 1910.

52. The *Hitvarta* [Calcutta] of the 9th June sees no reason for regret if the Government which bestowed a title on Nasarat Ali of Hardoi when it was pleased with him deprived him of it when he incurred its displeasure.

WEEKLY HITAVADI,
June 10th, 1910.

53. The *Weekly Hitavadi* [Calcutta] of the 10th June, has under the heading "Here it was; where is it now gone?" the following:—

We saw in the *India Gazette* that Chowdhuri Nasarat Ali of the Hardoi district, United Provinces, incurred the displeasure of the authorities by his actions, and that the Government have taken away his title of 'Khan Bahadur.' Being satisfied with his conduct, the authorities

conferred this title upon him on 2nd January 1888. After being for many years in possession and enjoyment, Chowdhuri Nasarat Ali has now lost the title. The Bengali poet has sung :—

“ The love of the great is like an embankment of sand.

“ Now the hands are tied with rope, and the next moment the moon is in the hand.”

Hence we find no reason for the Chowdhuri Sahab to grieve. But after all we are sorry at the ill-luck of the Chowdhuri Sahab, who we understand is not fully acquainted with the tact and skill required to keep on the ear the gold of another.

54. With reference to the case of Chowdhuri Nasarat Ali of the Hardoi district, in the United Provinces, who was deprived of the title of Khan Bahadur which had been conferred on him by the Government, the *Weekly Mohammadi* [Calcutta] of 10th June says that it would have been convenient for those stricken with the title disease, if the Government published a list of actions of Nasarat Ali; the fortunate ones of the present time could have taken lessons from it.

MUHAMMADI,
June 10th, 1910.

55. The *Hindusthan* [Calcutta] of the 8th June points out how printing presses existing before the Press Act have been in some cases made to deposit security, though they have not offended in their writings, and how in some other cases they have not been so compelled, and asks the Imperial Government to circularise the Local Governments to set all doubts like this, due to faulty drafting, at rest. Or the High Court may take the matter up and give an authoritative ruling.

HINDUSTHAN,
June 8th, 1910.

56. The *Sri Sri Vishnu Prya-o-Ananda Bazar Patrika* [Calcutta] of the 9th June writes :—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 9th, 1910.

The Press Act. We occasionally point out the necessity of amending many of the provisions of the Press Act. It is therefore a matter of pleasure to see that the attention of the Bombay Government has been directed to the matter. They have sent instructions to all the Magistrates with a view to acquaint them with the true intention of the law, so that security may not be demanded from certain parties. A grievance of the people of this Province will be removed, if the Government of Bengal do what they think needful in the matter to show kindness to the innocent proprietors of printing presses. Let the Government do whatever they please to check the particular crime for which the Act has been passed, but let them remove the cause of hardship to the poor owners of printing presses.

57. The *Hitvarta* [Calcutta] of the 9th June thanks Lord Minto for asking the Bombay Government not to call for security from an old press applying for the registration of a new printer.

HITVARTA,
June 9th, 1910.

58. Anent the recent notification by Sir George Clarke regarding the working of the Press Act, the *Sanjivani* [Calcutta] of the 9th June writes :—

SANJIVANI,
June 11th, 1910.

The New Press Act in Bombay. The manner in which the new law has been enforced has put many to serious difficulties; who is responsible for their fate? Would it not be well for other Local Governments to follow the Bombay Government and issue similar notifications?

59. The *Bir Bharat* [Calcutta] of the 12th June entirely supports the view taken by the Government of Bombay (in connection with the New Press Act), which acting on the principle that it is not necessary to use a weapon only because it is in possession, has issued instructions to its Magistrates to administer the law leniently, and not to demand securities from such old presses or papers which have given no reason for suspicion.

BIR BHARAT,
June 12th, 1910.

The Press Act and the Bombay Government. Will not other Local Governments also, asks the paper, issue similar notifications on the subject?

60. The *Bangavasi* [Calcutta] of the 11th June hopes that the other Local Governments will quickly issue circulars on the lines of that lately issued by Sir George Clarke regarding the working of the Press Act. Sir George deserves all praise for this.

BANGAVASI,
June 11th, 1910.

BASUMATI,
June 11th, 1910.

61. The *Basumati* [Calcutta] of the 11th June refers to the circular issued by the Governor of Bombay in connection with the Press Act, and while approving of its provisions,

says that deposit should only be demanded from persons who have swerved from the right path; but it is not proper to restrain the spread of newspapers in this country.

HINDI BANGABASI,
June 13th, 1910.

The innocent may not suffer with the guilty.

BASUMATI,
June 11th, 1910.

Warning to the *Barisal Hitaishi*.

62. The *Hindi Bangabasi* [Calcutta] of the 13th June would like to see the directions of the Bombay Government about the registration of presses followed in other places so that the innocent may not suffer with the guilty.

63. In connection with the new Press Act, the *Basumatit* [Calcutta] of the 11th June refers to the second warning given to the *Barisal Hitaishi* by the Eastern Bengal and Assam Government and asks if the same course will be adopted by the Government of Western Bengal.

BIR BHARAT,
June 12th, 1910.

Warning to Lahore newspapers.

64. The *Bir Bharat* [Calcutta] of the 12th June highly praises the wise step taken by the Deputy Commissioner of Lahore of reproving three local newspapers as their writings were apprehended to spread ill-feeling among different classes of the people and says that the whole of the Indian press is thankful to the Deputy Commissioner for adopting this warning policy.

SHIKSHA,
June 9th, 1910.

The King's letter.

65. The *Shiksha* [Arrah] of the 9th June says that the King's Message to the people and princes of India is being highly praised for the reason that every letter of it breathes of generosity, love and goodness.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 9th, 1910.

Lunatics in Bengal.

66. Referring to the Government report on the Lunatic Asylum in Bengal for the last year, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th June

writes :—

It is clearly stated in the report that in view of the gradual increase in the number of lunatics, it is absolutely necessary to increase the number of asylums. But it is not known what steps are being taken in the asylums to provide the inmates with good food and the means of improving their mental condition. The authorities ought to have a keen eye on the matter.

DAILY HITAVADI,
June 10th, 1910.

Parsis and separate electorate.

67. Referring to the Government's refusal to grant a separate electorate to Parsis, the *Daily Hitavadi* [Calcutta] of the 10th June says that but for the separate electorate granted to Musalmans the Parsi community would never have asked for one for themselves.

WEEKLY HITAVADI,
June 10th, 1910.

Account of Lord Minto's Viceroyalty.

68. Referring to the account of Lord Minto's Viceroyalty which is now in course of preparation, the *Weekly Hitavadi* [Calcutta] of the 10th June says that the work will be done at the Secretariat without incurring any extra expenditure, and this economy of Lord Minto is praiseworthy. The introduction of the reforms, the paper continues, is the principal event of Lord Minto's Viceroyalty, and it would have been a matter of great satisfaction if we could mention the annulment of the Partition of Bengal along with it.

WEEKLY HITAVADI,
June 10th, 1910.

A Civilian in the Railway Accounts Department.

69. With reference to the Government Accounts Department, the *Weekly Hitavadi* [Calcutta] of 10th June says :—
A Civilian is going to be appointed in the Railway Accounts Department. But as the claims of the higher officials in the Public Works Department cannot be overlooked, the Government have decided to confer on Mr. Levet-Yeats of the Public Works Department the post of the Accountant-General, Postal and Telegraph Department. This post was created in April last and even in this short period three changes have been made. First was Mr. Robertson, then came Mr. New Mark and now we hear of Mr. Levet-Yeats. Do not the authorities realise that such frequent changes in a new department hamper regularity of work?

WEEKLY HITAVADI,
June 3rd, 1910.

Exodus to the Hills.

70. Referring to the exodus to the hills, the *Weekly Hitavadi* [Calcutta] of the 10th June has the following :—
The reader is already aware that the Government is about to curtail the expenditure of the annual exodus to the hills. It has been decided to keep the offices in connection with the Military Department

on the hills throughout the year. But we hear that the heads of some other departments are also expressing their desires to remain on the hills all through the year. The authorities themselves will understand the reason of their love of Simla. But our opinion is that except the Military Department, it is only fair and reasonable to quarter all other departments at Calcutta. The Governor-General may not stop his going to Simla and with him the Secretariat or a portion thereof may rather go; but we do not understand why the Postal, the Telegraph and the whole of the Finance Departments expect to go to Simla. The quartering of the offices of this class at Calcutta throughout the year is surely recommended by economy.

71. Referring to the news published in the *Pioneer* that after the retirement of Mr. Orange, the post of the Director-General of Education will be abolished, and the duties attached to it will either devolve upon the Home Secretary to the Government of India, or a new Secretary for the Education Department will be appointed in the Viceregal Council, the *Dainik Chandrika*, [Calcutta] of the 9th June says, that it has always advocated such an appointment. "But along with the selection of an experienced educational officer," the paper says, "the introduction of a liberal system of education as in England in the Higher and Primary courses is what is prayed for. We hope Lord Minto will not disappoint us."

DAINIK CHANDRIKA,
June 9th, 1910.

72. The *Weekly Hitavadi* [Calcutta] of the 10th June says that according to the *Pioneer* the post of the Director-General of Education may be abolished after Mr. Orange retires, and the duties attached to it may devolve upon the Home Secretary to the Government of India. 'If,' the paper comments 'this be the fate of one of the many famous deeds of Lord Curzon, will the Partition of Bengal only for ever remain a settled fact?'

WEEKLY HITAVADI,
June 10th, 1910.

73. The *Daily Hitavadi* [Calcutta] of the 12th June welcomes the selection of Sir Charles Hardinge for the Viceroyalty, on the ground that a diplomat is naturally prone to favour methods of conciliation and also because his hereditary connection with India will predispose him in favour of its people. *Apropos* of this selection of a new Viceroy, the paper has a few warm words of gratitude and thanks and praise for Lord Minto, that veteran, cool-headed and generous-hearted statesman, who has piloted India through the most critical time ever faced by a Viceroy since Lord Canning. It has been well both for the rulers and the ruled that Lord Minto has been at the helm of affairs—England and India owe him a debt, the full extent of which it is difficult to realise.

DAILY HITAVADI,
June 12th, 1910.

74. While giving a translation and explanation of the circular letter issued by the Government of India, the *Daily Hitavadi* [Calcutta] of the 14th June says, that it would have been right if along with the permission to publish the English letter a Bengali translation of the same were given to be published in the vernacular papers.

DAILY HITAVADI,
June 14th, 1910.

The paper adds that it is the duty of the Translator to the Government of Bengal to furnish the Bengali newspapers with a translation, and it will be for the benefit of the public.

III—LEGISLATION.

75. Referring to the amendment of the Stamp Act, the *Weekly Hitavadi* [Calcutta] of the 10th June says that the British Indian Association have rightly made a vehement protest against it. The reasons they have adduced cannot be ignored, and it is hoped that the authorities realising the soundness of the memorials submitted by the British Indian Association, and the other Associations will remove the disadvantages of the Stamp Act.

WEEKLY HITAVADI,
June 10th, 1910.

VI.—MISCELLANEOUS.

DAILY HITAVADI,
June 8th, 1910.

76. Referring to a case of successful treatment of snake-bite in the Marga (?) Hospital at Chandernagore with certain medicines invented by the Pasteur Institute of France, a correspondent of the *Daily Hitavadi* [Calcutta] of the 8th June writes:—

If the Government of India have no objection to treating cases of hydrophobia at their hospitals at Kasauli with medicine brought from the Pasteur Institute of France, why should they not use at their hospitals the medicines for snake-bite also, such as "anti-vivene" invented by the same institute which, as stated by Dr. Reyneaud, the Military Surgeon of Chandernagore, proved successful in all cases treated at the Marga (?) Hospital? There is no doubt that the untimely death of thousands of people annually may be averted if "anti-vivene" be used in all the districts and subdivisional hospitals as also in the village hospitals wherever they exist.

SANJIVANI,
June 9th, 1910.

77. In referring to the enormous increase in the value of imports into the port of Calcutta during the current year, the *Sanjivani* [Calcutta] of the 9th June reminds its compatriots of the *swadeshi* vow they made, and bids them not to forget their country. Upon the leaders especially a great duty rests. They must not let things slide now. Let the people again cling fast to *swadeshi*—*swadeshi* for which they have suffered so much in the past. Were not hundreds of vows made publicly to give preference to things *swadeshi* even if inferior and dearer? Where are those vows, that spirit of renunciation now? The heart bleeds to think how in 1905 many went on using tattered cloths, mending and patching them up, because there was no supply of new *swadeshi* cloths available. And yet new imports of *bideshi* cloths are going up fast.

DAILY HITAVADI,
June 8th, 1910.

78. Referring to an article in *The Times* newspaper of London in which references are made to the opinions of Mr. Sarada Charan Mitra, the *Indian Daily News*, the *Empire* and the *Bengalee* on the Partition of Bengal, and in which it is stated that the agitation against the measure has now totally ceased, the Bengalis having accepted it, the *Daily Hitavadi* [Calcutta] of the 8th June writes:—

We are not prepared to offer explanations for the pronouncements of others, but we shall mention what is truth. It is no doubt true that there is no vigorous agitation against the Partition of Bengal now, but what is its reason? The agitation has ceased because the rulers of both the Bengals have not allowed it to exist. In order to suppress it (1) the students have been removed from political fields, (2) the sun-set law has been passed with regard to open-air meetings in the public squares of the town, (3) a new act (Act 1 of 1910) for checking and restraining the writings in newspapers and lectures by public speakers has been put on the statute book, (4) all meetings in the towns and villages in the mufassal, wherever Provincial Conferences or any other meetings were announced to be held, were closed under special orders of the District Magistrates, (5) the Lieutenant-Governors of the two Bengals have been empowered, whenever they like, to proclaim any district in their respective jurisdictions disallowing any political agitation from being held there, and (6) arrangements have been made for the presence of Police officers and for the perpetration of oppression by the police at meetings, as well as for the shadowing of political agitators. As a result of these and similar other executive orders, the people have been obliged, in order to save their lives, to remain quiet, but the sorrow of the heart of every educated Bengali for the Partition of Bengal still exists like fire of the chaff (*i.e.*, slow consuming fire). It will remain so long as the "Partition" remains. Whatever the *Times* may say, the agitation against the Partition of Bengal has not diminished and will never diminish, either in vigour or in seriousness. The feeling, however, is no longer expressed in noisy outbursts as before, but it is now a silent sorrow of the heart. The *swadeshi* agitation, which is the outcome of the Partition of Bengal, has not and will never abate.

So much mortification on our part is due to the fact that our white rulers, who are Englishmen and who belong to the race of our King, affect not to realise the meaning of this pain of ours. At first no one—neither a Hindu nor a Muhammadan wanted the Partition, but as soon as Lord Curzon visited Eastern Bengal and himself started an agitation in support of the measure, the two races were divided, we know not with what magic spell. The Nawab of Dacca, supported by the Dacca correspondent of the *Englishman*, then began to support the Partition. The *Statesman* was at first against the measure, but it gradually changed its opinion and strengthened the ranks of the pro-partitionists. Its editor Mr. Ratcliffe resigned his post. On the other hand, serious riots shaking the whole society took place between the Hindus and the Muhammadans at Jamalpur, Comilla, Rampur-Boalia, Sirajgunge, Barisal, Faridpur, Khulna and many other places in both the Bengals, the result being the passing of stringent laws, the checking of students and the final quietness of the afflicted hearts of the Bengalis. It was Lord MacDonnell, who having understood the feelings of the Bengalis, declared from his seat in the House of Lords that the Partition of Bengal was the greatest blunder committed by the British Government in India since Clive won the victory at Plassey.

This is the true fact. Our feelings are really wounded to see a newspaper of the status of the *Times* purposely perverting the truth. The decision of the British people and the Parliament will prevail. If they consider the Partition to be harmful to the administration they will reverse it; but if they consider it otherwise clamours by millions of our peoples will be of no avail. Why should then the feelings of our mortified hearts be thus played upon? The Bengalis accept none as their leaders in the agitation against the Partition. Whatever Surendra Nath, who is adored by the whole country, or respected Saroda Charan, or any other person may say, the Bengalis will ever remain firm and steady in their protest against the measure. There would have been no trouble at all if the *Times* had considered this before its pronouncement.

79. The *Nayak* [Calcutta] of the 8th June writes:—

"Good
rashness."

government,

not

The London *Times* is run on exactly the same lines as the Calcutta *Englishman* and is the organ of a particular party like the latter journal. If

the *Englishman* is an out-and-out supporter of the Government and the police, the *Times* is a blind follower of the Conservative party. Both love their own race and people to a perversion of all sense of right and wrong. Both were worshippers of brute force, not believing in righteousness as a factor in Government. They believed that the world could be kept under subjection by mere brute force. They wanted the whole world to be under English domination.

But recently the eyes of both these papers seem to have been opened. The *Times* has recently written a most thoughtful article on the birth of a new spirit in Asia. Europe, for the last few centuries despised Asia as the abode of creatures not fit to be styled men and Asia now wants to assert her self-respect, to defend her ownself, not however to the point of hating Europe as Europe has hated her. Brute force alone has never yet permanently been triumphant. The day of repression is gone, for the more iron is hammered the tougher it becomes. Repression only creates a number of unruly subjects. The Indian Government has now learned this by experience that the work of government is no joke. Repression is rashness not wisdom. All these house-searches, arrests, refusals of bail, needlessly heavy sentences, confiscation of books and such like are so many mistakes in the work of Government.

80. The *Hindustan* [Calcutta] of the 8th June insists that writings are

"Newspaper-editors
speakers in England."

and

sedition or not according to the time and place where they are published. License of language

used formerly to be tolerated in India such as is now indulged in, in Ireland. But the example of England cannot hold good in India under the peculiar conditions of the present. In this connexion one cannot reprehend too strongly the action of the editor of the *India*, the Congress organ, in reproducing in a recent issue Aravinda Ghosh's article, for which the *Karmayogin* is now being prosecuted. Any Indian paper guilty of such

NAYAK,
June 8th, 1910.

HINDUSTHAN,
June 8th, 1910.

conduct would have been prosecuted no doubt. This is a fresh proof that English analogies cannot hold good in India now.

NAYAK,
June 8th, 1910.

81. The *Nayak* [Calcutta] of the 8th June has the following:—

"A Pubble." Insects are rushing in swarms on towards the burning lamp, are rushing on exultantly without quailing at the sight of the terrible fate of relations and kinsfolk; captivated by the beauty of the flame, having lost all self-control, they are rushing on to self-destruction with mind and body unflinching. And why? Fatalists will perhaps reply that it is a call to death ordained by Providence. But if that maddened insect could know even for an instant that that bright luminous crest of flame had within it a burning consuming force, would it not flee far, far away from the flame, outside its glow? But alas! that is not to be. For it has forgotten itself, and lost all self-control, of the strong impulse of desire its little heart is full, it lacks the strength to withdraw. O you insignificant, worthless creature of the animal world, fie to you! captivated by the wonderful light of politics, what is the path you are rushing along in swarms, like those insects devoid of all sense? The path is miry, slippery, and thorny. Even knowing that the terrific ruling power is hidden behind the benignant beauty of politics, why are you rushing towards death? Cannot the temple of the Mother-country be entered unless one passes through politics? It is folly for the nation which has been in the chains of servitude for hundreds of years to discuss politics. For those lovers of their native land who, caught in the terrible whirlpool of politics have lost their bearings and gone astray, who having zealously betaken themselves to devilish deeds, condemned by the Hindu *shastras* have cast an indelible stigma on the name of their country and their countrymen—when one thinks of them,—even for them, occasionally one has to shed a drop of tear. Is not one then led to reflect—Alas! if these men had not betaken themselves to politics, had not gone astray, had not sought to meddle in things unlawful to the Hindu, how many tears of the stricken might have been wiped away by them, how much good done to the country by their agency.

You are Hindus, to whom the practice of restraint is a hereditary virtue, you are in full possession of a sense of discrimination between right and wrong. If you, like the foolish insect before-mentioned, seek to throw yourself into the flame what else can we call you but a mad man! And to be called mad is one of the lowest forms of abuse. If you are a patriot, eschew politics, and take to discussing the morals of the country and of its people. And you will see then that ere long, your whole-hearted sincerity, your fearlessness, your energy, aptitude and untiring labours are contributing to the worship of the Mother-country in a faultless way. If politics come to be polluted, the sin will not touch you. Showing loyalty is a virtue according to the Hindu *shastras*. Revenge is most blame-worthy, a great sin; that is why we say, O you, who are the highest form of animal being, fie to you a hundred times.

82. The *Sanjivani* [Calcutta] of the 9th June writes:—

SANJIVANI,
June 9th, 1910.

Bengali public opinion and the Partition.

Lately an anonymous writer in the *Times*, probably Sir Bampfylde Fuller or Lord Curzon, has said that the Bengalis are getting reconciled to the Partition. He has cited four witnesses in support of this opinion—the *Empire*, the *Indian Daily News*, Mr. Sarada Charan Mitra and Mr. Surendra Nath Banerji. Now the first two are papers run by Englishman, and as such their statements cannot be taken to voice the opinion of Bengalis. And the former of these journals is notorious for its fickleness in changing its opinions.

As for Mr. Mitra, we learn from a reporter, who interviewed him on the point, that on the occasion of the arrival of King George in Calcutta, Sir Bampfylde Fuller, meeting him in company, asked for his views on the Partition. The Judge (as he then was) declined to say anything on the political advantages and disadvantages of the measure, but contented himself with saying that he apprehended no social mischief from it. On a subsequent occasion, speaking to the same Sir Bampfylde Fuller, he expressed an apprehension of financial difficulties arising from this creation of a new Province, and of the dignity of the Calcutta High Court being impaired by the creation of a new Court for the new Province. Indeed Mr. Mitra went further than all this,

and once said that a common danger has brought Eastern and Western Bengal closer together. At the Town Hall meeting last year to protest against separate Musalman representation in the Councils, he spoke eloquently on the evils consequent on the Partition.

The fourth witness, Mr. S. N. Banerji, did indeed profess on one occasion that a reversal of the Partition was impossible, and that a modification of it should be the object to be aimed at by Bengalis. Now this is merely diplomatic language meant to soothe the vanity of officials.

As a matter of fact, witness or no witness, it has got to be faced that the feeling against the Partition has by no means dwindled amongst the Bengalis, and never will so long as the stars shine in the heavens. So long as a single Bengali survives, so long will the pangs of the Partition continue to be felt. If their mouths are not gagged, tens of thousands of Bengalis will come together anywhere in Bengal to give vent to their real feelings on the Partition. It is ridiculous to say of a man that he cannot run after you have tied him up hand and foot. If the Partition is a blessing, the verily putting the noose round one's throat, or thrusting the sword into one's heart, is also a blessing. For the Bengali is now in an inferior position in both the Provinces, as the constitutions of the new Legislative Councils show. The mistake that the Bengalis are getting reconciled to the Partition cannot last long.

83. The *Hitvarta* [Calcutta] of the 9th June has a contributed article headed the "Brave deliverer of Akbar Khan," in which the misconduct of Mr. Barnes in sending for the wife of an Afghan soldier whom he saw by chance and took fancy to for immoral purposes, and the various acts of duplicity of (Sir William) Machnaghten in his dealings with Akbar Khan, have been vividly described along with the heroism of an Afghan follower of Akbar Khan who saved the latter from the fatal blow of Sir Machnaghten.

HITVARTA,
June 9th, 1910.

84. The *Tirhut Samachar* [Muzafferpur] of the 9th June says that as the Government has received from salt duty $4\frac{3}{4}$ lakhs of rupees in excess of its estimated income, it should now withdraw the tax imposed on kerosine oil, which is being felt very hard by the poor people, thus giving them great relief and satisfaction.

TIRHUT SAMACHAR,
June 9th 1910.

85. The *Basumati* [Calcutta] of the 11th June refers to the tax on petroleum, and says that it is still under consideration whether oil imported from Burma will be taxed. Kerosine, the paper continues, is the only resource of the poor for light, and its price has increased with the tax. The result has been that the misery of the poor has been aggravated, and this will be aggravated the more if a tax is levied on Burma oil. The paper hopes that Government will refrain from doing this.

BASUMATI,
June 11th, 1910.

86. The *Bir Bharat* [Calcutta] of the 12th June hopes that the Government will add to the pecuniary difficulties of poor Indians by imposing tax on Burma kerosine oil for the price of the oil has already risen owing to the taxation on the quantity imported from foreign countries.

BIR BHARAT,
June 12th, 1910.

87. The *Nayak* [Calcutta] of the 10th June writes:—
"What we want." If the new spirit which is now abroad in the land has on the one hand led to a number of bad deeds, it has also created a desire to improve the agriculture and industries of the country, to promote cordiality of feeling between the different sections of its inhabitants and to understand its political institutions. For better or for worse, the educated and semi-educated population of the country have cast off their lethargy and begun to show signs of some animation,—this much is undeniable. This is a spirit among the people which is quite new to the ruling community. Passing examinations most docilely, canvassing for service rigged out in *choga* and *chapkan*, thereafter securing service, then accumulating money, to invest it in ornaments for their wives' persons, and in Government promissory notes, and finally dying of acidity or diabetes—this was the dull round of existence on the part of the Babu to which Englishmen were so long accustomed. Now seeing that things have come to be somewhat different, these patrons of ours demand in some vexation and surprise, "What do these fellows want"? It is not unnatural or impossible that men who have always seen us inert should

NAYAK,
June 10th, 1910.

want in some surprise and vexation to inquire into the reasons why we are now suddenly pulsating with a new life. The present article seeks to answer this query clearly and distinctly. We shall say first why we are in a state of brisk animation. The English, our rulers, have been ruling us long. And with Hindus, the King has always been an incarnation of righteousness, the living representative of God. We care not of what race he is. For proof we may point out that Hindus called the Musalman "Lords of Delhi," "Lords of the world." And we had begun to look on the English Ruler with the same eyes with which we looked at the Musalman Emperors. This is proved by the genuine respect and reverence with which Indians regarded Queen Victoria, by the cordial welcome with which they greeted His present Majesty during his Indian tour, and by the outburst of universal grief at the death of the late King. If at the present time there has been any change in the light in which we regard the English from the light in which we have been accustomed to regard the King, the King's representatives and the King's race, during the past 800 years, the reason is, that trusting the Englishman as we trusted the Musalman, we lay with our eyes closed, when one morning on suddenly awaking, we found that we had lost our individuality. We Hindus are idolators and conservatives. Amidst the action and re-action which have been going on in the world from time immemorial, amidst all that rise and fall, one thing we have always kept unimpaired, and that is our nationality, our status as Hindus. During the 700 years of Musalman rule, we used to study Urdu, to become Munshis, to go to the Royal *Darbars*, to mingle, in brief, with the Musalman in all ways, but still we kept our Hindu individuality unimpaired. And yet during the past 150 years or so of English contact, we have lost our nationality, our most prized possession, our status as Hindus. And why should we not be moved and stirred up, if we have lost that which is our peculiarity, that which has enabled us always to preserve our separate existence? We shall explain more clearly what we mean. A subject nation is always bound to imitate the ways of its rulers. For us to imitate the English is therefore not unnatural. Indeed we used to imitate the Musalmans when they were our rulers. In accordance with this custom we had begun to imitate the English, but we did not know before that this imitation would ultimately lead to the loss of everything we prize. That we have come now to realise suddenly and hence this stir and activity, hence these piercing wails.

By introducing their own education and culture here, the English have so far anglicised us now that we are no longer Hindus or Indians. We have lost our individuality as Indians and Hindus, but we have got nothing in exchange. For however much we may learn English or come to be animated with the English spirit, it is impossible for us to become Englishmen. Thus though we have lost our individuality as Indians we have not been able to become Englishmen. So, as in the case of Trisanku's ascent to paradise, we have come to a mid-way resting place which is neither paradise, nor the earth, neither English nor Indian. And this is not a position which can satisfy anybody. Either we must ascend to heaven or we must again descend to the earth,—we cannot live in mid-air. Hence this spirit of stir and activity and dissatisfaction.

We shall say now what we want and let nobody be startled thereat. For we do not want the moon and do not ask Government to give that to anybody. For the Hindu has always been more partial to things spiritual than to things temporal. Hence we do not mind at all subjection and freedom in the matter of rights to lands. We want freedom of mind, of body, of the spirit. The *shastras* repeatedly declare that the highest misery is to be dependent on others in everything. And we are now in that form of misery and that is why we are anxious to emancipate ourselves from it. Our souls have lost their freedom because they have passed inside the walls of Anglicism, of non-Hinduism, of Shaheb-ism. And we want them to be free, by crossing those walls. We want to get back our Hinduism, our old Indian spirit. The English may go on ruling and collecting the taxes. We do not object to that. We only want you to spare our nationality, not to make us non-Hindus, not to destroy our individuality as Indians. The new awakening has led the

people to want back their lost nationality. Let the rulers assist them in the task and all unrest will vanish from the land.

88. The *Muhammadi* [Calcutta] of the 10th June has an article headed "The establishment of the power of self," in which after saying that might is right, that no nation on earth can rise unless it can show its own strength and power, it exhorts the Muhammadans of Bengal to awake and to take to agitation and culture, as in the opinion of the paper these two are, in modern times, the chief means of success in every department.

MUHAMMADI,
June 10th, 1910.

89. The *Muhammadi* [Calcutta] of the 10th June approves of the proposal to appoint Moulvi Shams-ul-Huda to the High Court Bench, and dwelling upon his qualities of head and heart, hopes that the Secretary of State for India will earn the thanks of the Muhammadan community of Bengal, by appointing the Moulvi a Judge of the Calcutta High Court.

MUHAMMADI,
June 10th, 1910.

90. The *Jasohar* [Jessore] of the 11th June writes that the public will not be much pleased to see Mr. Sharfuddin on the Bengal Executive Council for he has very little influence with them. But they would be very glad to see him succeeded on the bench by Mr. Seraj-ul-Islam, a liberal-minded, spirited and learned lawyer.

JASOHAR,
June 11th, 1910.

91. Referring to the rumoured appointment of Mr. Justice Sharfuddin as a member of the Executive Council, for Bengal, the *Basumati* [Calcutta] of the 11th June says that though it has nothing to say against this appointment it is of opinion that it is desirable that at the time of making appointments to such posts regard should be had to qualification, irrespective of caste and creed. Secondly, it fears that the independence of the Bench may be shaken if High Court Judges be appointed to high executive posts. The paper says that the British Empire is based upon the solid foundation of an impartial administration of justice and deprecates any step like the present by which that foundation may be shaken.

BASUMATI,
June 11th, 1910.

92. Discussing the possibility of the selection of Lord Kitchener as Viceroy, the *Hindusthan* [Calcutta] of the 8th June remarks that there is no reason to suppose that a military man is sure to turn out to be an arbitrary ruler. Lorn Cornwallis was a soldier before he became Governor-General of Bengal, and his success in the latter capacity is well known.

HINDUSTHAN,
June 8th, 1910.

93. After giving a resumé of the discussion in some of the English and Anglo-Indian papers about the merits of Lord Kitchener for appointment as Viceroy, the *Hitvarta* [Calcutta] of the 9th June says:—

HITVARTA,
June 9th, 1910.

It would be a great misfortune to this country if Lord Kitchener is appointed as Viceroy of India. Even from a Government point of view Lord Kitchener's appointment is not to be desired as he may come in conflict with the present Commander-in-Chief, besides he is not known to be a clever statesman.

94. The *Nayak* [Calcutta] of the 9th June writes:—

NAYAK,
June 9th, 1910.

"No." The *Times* and some other London papers suppose that the agitation against the Partition of Bengal is at an end, and that the Bengali has got himself reconciled to it. But is it really so? We say, No. One would be as much justified in saying that the Bengali has given up the anti-Partition agitation as in holding that a thief or a dacoit becomes honest while in jail, or that a tiger parts with its natural ferocity while it is shut up in a cage. The Bengali can never make any compromise with the Partition, such a thing is indeed against human nature. So long as the Bengali retains the pride of his nationality, so long as he claims to be called a man, so long will he not be able to forsake the anti-Partition agitation. Laws and regulations may stop the external agitation, but nothing can prevent the agitation of the mind. The respect that one is compelled by threats to show can never be sincere. When Srijiut Bhupendra Nath wanted to speak in the Imperial Council on the subject of the Partition

he was bullied into silence. When the Partition was proposed for discussion in the Bengal Legislative Council, the proposal was forced to be dropped. Some conferences had the Partition as one of the subjects of discussion, and those conferences were prohibited. And now the *Times* would have people believe that all agitation against the Partition is over. Well, if it is, let it be so, what is the good of bandying words over it? Let those who choose to say "Aye" say so, but we will say, "No."

But, by the way, what makes the *Times* suddenly strike up this tune? England has not yet had her Press Act to compel newspapers to fill their columns with worthless matter. What with the news flashed across the seas by Reuter and what with the intelligence conveyed by Indian newspapers which find their way into England, the British public have every means of keeping themselves in touch with Indian affairs. What earthly reason was there then for the *Times* for lighting, as it were, a lamp in broad daylight? We leave it to our readers to draw their own conclusions from it.

We are inclined to think that what we said regarding the Partition long ago will come to pass after all. The Partition is sure to be annulled, for Lord Morley cannot possibly leave such a blot on his own name unremoved before he lays down the reins of office. Our readers will remember what we said regarding the deportees, viz., that they would be released before the General Election which had then become imminent. The Partition is not of course Lord Morley's own blunder, but still he will not retire from office without wiping off this stain on the canvas of the administration. Next January will probably see another General Election, and we should think that the "Orphan Boy" of the Partition will be cast away before that. And it is perhaps for this reason that the *Times* is saying that the Bengali has reconciled himself to the Partition.

There are certain circumstances which lead one to think that the Partition will be repealed. First, even after an able and experienced statesman like Lord Morley had pronounced the Partition to be a settled fact, Mr. Asquith said that the Partition would be annulled if sufficient grounds could be shown in favour of the annulment. It is the custom with more than one English politician to say one thing and do just the opposite. Lord Morley said that as far as he could see there was no chance of Indians having a thing like a Parliament; but it is Lord Morley himself who has inaugurated the reforms which are the beginning of an Indian Parliament. True, these Reforms have in their present shape become almost worthless, but for that Lord Morley is not responsible. Then, again, the sudden silence of Lord Macdonnell who at first raised such a strong voice against the Partition shows that he has been given some hope of his object being fulfilled; for it is against the nature of an Englishman to give up a thing which he has once stood up for. Lastly, how is it that some Government members of the Imperial Council now admit in a way that the Partition is a white elephant? So far Eastern Bengal has been wasting huge sums of India's money without anyone saying anything to it. How is it then that the Government now finds fault with this? It is not the way of the Government to acknowledge its own fault. We should, therefore, presume that all this tends to foretell the coming event. We shall wait and see whether our prophecy is fulfilled or not. To the blustering of the *Times*, however, we must say in reply, "No."

KARMAYOGIN,
June 10th, 1910.

95. The *Karmayogin* [Howrah] on the 10th June has an article on the scarcity of water and its remedies, in which the writer says:—

One remedy strikes my mind: I do not know whether it will be effective; that is for the readers to judge. But if any body tries heart and soul to carry it into effect, it may be successful.

The influence of English rule, of contact with the English and of English education has no doubt made many of our old faiths, faiths that did great service to the country—gradually lose their strength,—they have disappeared or are disappearing, and we are no doubt being put to much inconvenience on that account; but is it not the fact that in their place some new faiths have come into being and are gradually gaining ground? The new development of patriotism is one of its brightest instances. Whatever one

might say, when we see before our very eyes that under the impulse of this faith a number of our countrymen have, either through mistake, or through anger, or from any other reason, been unflinchingly laying down their lives after undergoing various persecutions and insults, how can we think that this new faith, this new strength, well-directed and well-guided, cannot remove an ordinary want of the country? The time and labour which the leaders of the country, who enjoy the confidence of the educated community, waste in their useless attempt to secure amendments of the smallest portions of the Bills proposed by the Government,—of this time and labour, if even a portion were devoted by them to restraining, regulating and guiding their poor and helpless brethren who feel themselves blessed, if they can only hear a word of their mouth, and who are (at least were only a few days ago) ready to implicitly obey their commands, then no work of the country would remain unaccomplished. They have seen and the whole world has seen what effects their words produced when they came down a little at the beginning of the *swadeshi* movement. But alas, unfortunately for us, their whole energy is engaged in correcting the errors of the Government. Do they think that the Government waits for their corrections, or that the Government has so much regard for their intelligence that it even slightly modifies its deliberate resolves according to their opinions? Is it that the Government never thinks of the spread of discontent among the subjects until the leaders speak of it in the Councils? What else shall we say this mental aberration of our leaders is due to but our misfortune? The sole cause of all our sorrows and sufferings is that our leaders forget that the first step in the endeavour to protect the interest of the masses is to mix with them and that the masses are the source of all strength. For the present to remove this scarcity of water it is necessary that a standing Central Committee should be formed in Calcutta consisting of men who command the confidence of the people.

The first duty of this Committee will be to collect information regarding the condition of the villages either by visiting the villages personally or sending agents. In the villages in which the distress is particularly felt, it will be necessary to attempt to remove it with the help of local labour and resources. For this work at least the reputed leaders should go in person as in the case of the preaching of *swadeshi*.

A standing agitation should be carried on to draw the attention of the Government in this respect. It will be necessary to form bands of volunteers to carry out the works mentioned above.

Is there any one amongst the leaders who can form such a Committee?

9. The *Karmoyogin* [Howrah] of the 10th June has an article, headed "Hope" in which the writer addressing his countrymen says:—

What blame shall I impute to you? Where have now gone your high class leaders? Where are now those who loudly preached on the road-side and at the bathing ghâts,—“Buy indigenous articles, use indigenous articles, you will lose your caste if you do not use *swadeshi* sugar”? Why are they silent to-day at whose bidding the simple-minded youths in a body suffered the tortures of punishment? Have they been tired out in these two years or has the nest fallen down—the nest built in their bosoms by the bird of hope?

Where has fled their energy? Where has gone their work of preaching? Is there any prohibition to preach the purchase and use of indigenous goods? Who knew that their energy would die out so soon? Or else would you have thus taken your vows, would you have thus committed the sin of breaking your vows? I think not. But still there is time, still you can live if you make efforts to that end. It would no longer do for you to remain looking at the faces of those old preachers. They have done their duty. You have realised in your heart what you learnt from their teaching. That teaching has opened your eyes of knowledge. You now bow to them as your *gurus* (spiritual guides) from a distance and doing so be again seekers after truth. Truth is your only hope, your only resource. Who will be responsible if you deceive yourself? Who will be able to stand in your way if you be trying to uphold your own truth?

KARMAYOGIN.
June 10th, 1919.

DAILY HITAVADI,
June 10th, 1910.

97. The *Daily Hitavadi* [Calcutta] of the 10th June fully approves of the suggestion made by the *Indian Daily News* regarding His Majesty the King-Emperor coming over to India to be crowned. The coronation, says the paper, that is to take place in England, will be the coronation of the King of England, but the Emperor of India ought to be crowned in India. The paper earnestly requests that instead of a Curzonian *tamasha* like what was held at Delhi some years ago, His Majesty should be crowned in person in India.

HITAVADI,
June 10th, 1910.

98. The *Hitavadi* [Calcutta] of the 10th June refers to the craze among all sections of the community for the Derby Sweep and says that according to English law gambling is an offence but not betting on horse-races.

Under the Mahomedan rule, no one was punished for being disorderly after drinking toddy, for toddy is intoxicating of itself and requires no human effort or intelligence to make it so. Playing at dice was not gambling. Only playing with cowries was gambling and a man was punished for being disorderly when intoxicated with drink manufactured in a distillery. But everything must be after the intellect and civilisation of the rulers.

KARMAYOGIN,
June 10th, 1910.

99. The *Karmayogin* [Howrah] of the 10th June refers to the Partition agitation and says that a big *Feringhee* newspaper says the agitation is no more. But it is not so. The Partition, according to this paper, was an insult to the eighty million Bengalis. Their loud cries became unbearable to the authorities and laws were made for the suppression of meetings. The Bengalis obeyed the law and the *Feringhee* newspapers said the agitation had stopped. But the fire of the Partition agitation is still smouldering and is not to die out. The agitation will only cease if the Partition is annulled or modified, or else the thorn will remain. Political agitation is a thing of the West but the paper believes that in carrying on political agitation Indians will not have recourse to the detestable practices generally accompanying political agitation in the West. If there be one in favour of homicide, there are five hundred against it. The Indians do not want to defile the King's throne with human blood. If even constitutional agitation be suppressed by law, they will submit, but they will not remain contented with injustice and oppression.

BASUMATI,
June 11th, 1910.

100. The *Basumati* [Calcutta] of the 11th June refers to the imposition of taxes on foreign articles of commerce by the Japan Government for protecting indigenous manufactures. Japan is field for English commerce and the preferential tariff has resulted in heavy loss to England. The paper then comments upon a passage in the *London Times* which says that England, though the parent of free trade, has not been able to initiate into its principles any other country in the world, and in doing so remarks that the principles of free trade have not been freely introduced by England into all parts of the empire and cites as an instance the imposition by England of heavy tax on India's cotton manufacture in the 18th century for the protection of her own industry. The paper concludes by saying that Japan is only following in the footsteps of England and that the *Times* should not be angry at, or suspicious of, the conduct of Japan.

BHARAT MITRA,
June 11th, 1910.

101. After giving the figures for expenditure on Police in the current year's budget for the several provinces of India, the *Bharat Mitra* [Calcutta] of the 11th June exclaims:—
Enormous expenditure on Police. One cannot help wondering when one contrasts this enormous expenditure with the peaceful nature of the people of this country.

BHARAT MITRA,
June 11th, 1910.

102. The following is taken from an article headed 'Our education' in *Bharat Mitra* [Calcutta] of the 11th June:—
Our education. It is by men of character formed by training that the world is benefited, hence our ancients paid more attention to the formation of character. Education through books was considered of secondary importance, but our present education is by means of books the number of which is considerable.

Individuals make up a nation and education makes individuals. This education is entirely wanting in our Government schools and colleges, neither

is there any hope of such an education being ever given in them. Schools kept by private reasons have been either started from a speculative or a patriotic motive, but there is no hope of character forming education being given in them even. There are intelligent men in the country who feel disappointed at the sort of education given in these days. Want of money too will not stand in the way as the handsome amounts paid by a few persons only for the Brahmo-Charya Association at Hurdwar would go to show. It is therefore absolutely necessary for experienced men to set about laying down a proper course of study for that Institution.

103. Referring to the regret expressed by Mr. Shearares (?) of the Pusa college on the paucity of pasture lands in Bengal and Bihar and the necessity of a better breed of cattle, the *Bharat Mitra* [Calcutta] of the 11th June says that the Government can, if it wish, remove the evil easily. If the Government makes the Local Boards purchase lands for pasturage in every village and realize the charges for grazing from the people, the want of pastures would soon vanish. The country may have all it desires even if this important question receives due attention from the Government.

BHARAT MITRA,
June 11th, 1910.

104. While disapproving of the nomination of Lord Kitchener as the next Viceroy, the *Muhammadi* [Calcutta] of the 10th June says that the very name reminds it of the cruelties perpetrated by Lord Kitchener in the Soudan. The paper says how Lord Kitchener disinterred corpses, hung them up or left them to be trampled down by horses. It asks for a Viceroy, magnanimous, generous, kind, sympathetic and experienced. The paper concludes by saying that it believes the Emperor, who has already given proofs of sympathy and good qualities, will not appoint an arrogant and revengeful military officer like Lord Kitchener as the next Viceroy against the wishes of his loyal subjects.

MUHAMMADI,
June 10th, 1910.

105. Commenting on those who are still alleged to be pretending fear of anarchism and deep clouds of unrest in India and therefore advocating the appointment of a Military Viceroy to succeed Lord Minto the *Hindi Bangabasi* [Calcutta] of the 13th June draws attention to the genuine and spontaneous nature of the recent demonstrations of the people and the political associations in the country to express grief at the lamented death of his Majesty King Edward VII, and asks if, for the doings of a few wrong-headed youths, any fault can be found with all the inhabitants of India.

HINDI BANGABASI,
June 13th, 1910.

There is now no unrest whether internal or external, but if there is any suspicion there are ample means of putting it down. To all appearances there is no longer any fear of anarchism. The external enemy, Russia, is lifeless as it were. Is it then reasonable to introduce rigorous rule in India under a false fear of anarchism?

106. Referring to the views of the Right Honourable Mr. Amir Ali on education, as expressed by him in his presidential address at a meeting of the Moslem League in London, the *Daily Bitavadi* [Calcutta] of the 11th June writes:—

DAILY HITAVADI,
June 11th, 1910.

Reform of the system of education: the Right Honourable Mr. Amir Ali's views.

Mr. Amir Ali has clearly touched upon three points: In his opinion (1) it will be beneficial in every way if the Government maintain the old system of education in this country, making occasional improvements upon it; (2) each community in India, such as the Hindus or the Muhammadans, ought to have its own method of education which would suit its particular requirements best, thereby improving the nation, and (3) those things, which even if liked both by the Government and the British people, do not suit the taste and constitution of the Indians, ought not to be introduced in India. It does not require any effort to make one who is a specialist on the subject understand that, by encouraging indigenous methods, primary education is spread easily and at a small cost. Let the students learn the English alphabet in their pathshala along with Bengali. Let there be three classes in each pathshala. In the first of these classes let the students be taught their alphabets, the tables of multiplication, in the second let them begin their handwriting, finish Bengali books containing easy prose and poetry pieces, the arithmetic of Subhankar and the first book of reading in English, and in the third let

them read English up to the third book of reading and let them acquire some elementary knowledge in History, Geography and Science. After finishing their career in the pathsalas let the students be sent either to Bengali Schools where they can read for the Lower Primary Examination, or to Sanskrit *tols*. Now-a-days the students of the *tols*, whether they be *tirthas* or *acharyyas* are but learned fools knowing nothing of the world. They have no knowledge of the particular subjects which they read outside their text books. With this imperfect knowledge the *tirthas* and *acharyyas* move about the world like so many vagabonds. This is no education doing any good to society. If the *tols*, *Maktabs* and *Malrasas* be improved and if their influence be extended, both primary and higher education can be imparted to the people at a small cost. Perhaps this is what Mr. Amir Ali means. The students of the country can learn many things within a comparatively short time, if the vernacular languages be given the place now occupied by English. There is no doubt that the character and intelligence of the students improve if they get a sound general education.

The opinion of Mr. Amir Ali on the second point is also very sound. Though we are all Indians, yet we are divided among ourselves in religion, manners and customs. The division is inevitable and exists in all the countries. Each society tries even at the risk of life to maintain this difference from others. Therefore the present system of education which has the effect of doing away with this difference between caste and caste, is not approved by the leaders of the different societies, and they consequently entertain a feeling of opposition to the Government which is responsible for its introduction. It is perhaps with a view to putting an end to this sort of feeling against the Government that Mr. Amir Ali is for denominational education. We are for a system of education based on religion and society. If the old system of instruction in *tols* were in vogue now, the Government would not have to try hard to drive the students from political fields. The only wonder is that young men, who are trained under a system of education which does not include in its curriculum lessons in gentlemanliness, godliness and methods of worship, have not already turned into veritable devils. If each community tries to improve its own society, they will have no occasion to quarrel with others. The proposal of Mr. Amir Ali is the outcome of serious deliberation, but will it be acted upon?

The third point touched by Mr. Amir Ali is to the effect that the Government ought not to introduce such things into this country as are not liked by the people. There is no doubt that the Government never force the people to accept anything, but they have now and then showed signs of thoughtlessness. In social matters the Consent Act, and in the field of politics the Partition of Bengal, are examples of such thoughtlessness on the part of Government officials. Perhaps Mr. Amir Ali does not mean such acts, but refers to the action of the Government in introducing English education in this country in utter disregard of indigenous system. Perhaps Mr. Amir Ali is trying to open up questions which were discussed by Lord Ellenborough and Raja Radhakanta Dev during the education controversy. Even if it be admitted that Lord Macaulay introduced English education in the country not with any noble motive, but with the motive of converting the Hindus and Musalmans into Christians, more specially the former who did not take a vow like the latter to keep themselves aloof from English education, and even if it be a fact that as a result of English education the Hindus have given up their old manners and customs, one cannot but admit that a new force has developed in the country as a result of such education. It is no longer possible to check this force. Its influence will never lessen in spite of any change whatever in the system of education. But it will be beneficial in every way if this force be kept under restraint.

107. Referring to the presidential speech delivered by Mr. Amir Ali at a meeting of the Moslem League in London, in which he stated that any law passed by the Government in the direction of compulsory education would be a cause of further increasing the unrest, the *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 9th June remarks that the statement, it is superfluous to add, is made as a protest against the speech delivered by

SRI SRI VISHNU-
PRIYA-O-ANANDA
B. AZAR PATRIKA,
June 9th, 1910.

Mr. Amir Ali on compulsory
education in India.

Mr. Gokhale in the Supreme Council. Mr. Gokhale asked the Government to pass a law like the one obtaining in Japan declaring the necessity of imparting education to the masses and compelling them to read and write. It is impossible for a nation to prosper unless the people are educated. Some have raised an objection that little learning is dangerous, which would make the sons of cultivators and artisans reluctant to follow the profession of their fathers, but, says the paper, education can also be imparted in a way tending to increase interest in those professions.

108. While fully approving of the address delivered by Mr. Amir Ali as Chairman of the London Branch of the Moslem League, the *Hitavadi* [Calcutta] of the 10th June, says that the introduction of a system of foreign education in India has resulted in the loss of manhood and nationality of the various classes of the Indian people. Even the authorities have come to realise its baneful effects. But, says the paper, 'will they have the courage to introduce a system of education recommended by the *shastras* and befitting the present circumstances?

HITAVADI,
June 10th, 1910.

109. The *Jasohar* [Jessore] of the 11th June writes, that as the English are a liberty-loving people, it can look forward to an early repeal of the Press Act by the benevolent Government of India.

JASOHAR,
June 11th, 1910.

110. The *Bangavasi* [Calcutta] of the 11th June, in referring to the possibility of Lord Kitchener being Viceroy, deprecates warmly the idea which leads many English journals to support this selection, viz., that the situation in India continues critical and demands a strong ruler. The paper emphatically believes that the spirit of murder is no longer abroad in the land. As for the misguided few, if sporadic cases of this nature occur again they do not call for new exceptional measures to put them down. In concluding, an appeal is made to Lord Minto before he resigns office, so to amend the Press Act as to make it less of a hindrance than now to the spread of healthy literature in the country.

BANGAVASI,
June 11th, 1910.

111. The *Bir Bharat* [Calcutta] of the 12th June, in its leader written on the subject noted in the margin, observes that although there is no need of any other memorial as history serves that purpose, it is our earnest desire to see an Edward Memorial, when it has become a custom to erect memorials, and one of revered Queen Victoria is under construction. The paper feels sorry at the fact that King Edward breathed his last before the erection of his mother's memorial and throws the whole blame of this considerable delay on Lord Curzon remarking that he was praised by the people of this country for his learning and oratory, but never for his capacity for work.

BIR BHARAT,
June 12th, 1910.

The journal makes the following suggestion as regards the nature of the proposed memorial: "We, i.e., our countrymen—desire that the memorial of our late Emperor Edward should bear a novel feature. It should be of such a character as not only would keep the late King in our every-day memory, but would also earn public ovation and gratitude for the benevolence of the British Crown and its wearers. And poor houses will be such a memorial. It is a very common sight in the great cities of India to see a large number of beggars having no place of shelter to spend their nights, lying on roads not only without food and drink but also without a piece of cloth to spread on the ground or to cover their bodies. Leaving other cities aside, take the case of Calcutta: it is a chilly winter night or rain is falling, but the helpless poor fellows have no protection. If unfortunately they seek shelter at a closed shop or the door of a house, the policeman's rod comes upon them and they have no alternative but to loiter hither and thither. Are not these poor people subjects of the British Government? Is the Government under no obligation to do something for them? Can there be an act more virtuous and charitable than to provide a place of shelter for such helpless people? What a better memorial can there be? Such poor houses are needed in all the great cities of India."

DAILY HITAVADI
June 13th, 1910.

112. The *Daily Hitavadi* [Calcutta] of the 13th June, in an article headed "Trinity," shows the necessity of political agitation in India, and writes as follows:—

Society, religion and politics form a trinity, an inseparable combination like the vedic trinity of Rik, Sam and Yaju. The three exist together, and no one is independent of the other. We, as human beings and members of social unit, must try to have our Hindu society broad-based upon solid foundations, and in doing so must keep our religion intact and must get our social system to be in keeping with the prevailing system of Government. An investigation into the relations of the rulers and the ruled is another name for politics; as a subject race, our politics is our attempt to get every day new rights and privileges from the King. The necessity of political agitation will be more evident when we think that we are a subject race incapable of independent existence, and only protect ourselves like creepers clinging round the English tree.

The paper is of opinion that the nature of political agitation required by the present needs and circumstances of the country must be different from that practised up till now.

The paper continues:—English learning and English civilisation have made us forget that we are distinct units of the Hindu society, that we have an individuality of our own and have led us to demand equal political rights with the ruling race. The inevitable result of this has been development of antagonistic feelings between the rulers and the ruled. We, disunited, keep no knowledge of our ability and strength and hence we are losers at every step. We forget that our complexion cannot be changed even if we dress ourselves like *sahebs*, that a son of a subject can never deck himself out as a king, and hence our political agitation clashes with the interests of the ruling race and a feeling of great animosity springs up between the two. We forgot these things, we had not the precise knowledge of ourselves, and hence we lost at every step in the partition agitation, and in the preaching of *swadeshi* our own countrymen have been our enemies. We should have known before that when we lost our independence, fifteen annas of the population of this country helped in bringing about our subjugation; they still do so and we are a subject race still.

Hence, in conclusion, we say that henceforth we must remain very carefully confined within the limits assigned to a subject race, and talk of a compromise with the King; we must be men, must make our society a society of men, and must more fully develop our social and religious individuality. When we have done all this, then will be the time for our fond importunities. You, Indian, you must never forget that you are a subject.

SRI SANATAN DHARM,
June 13th, 1910.

113. The *Sri Sanatan Dharm* [Calcutta] of the 13th June, while criticising the marriage between a Panjabi and a European girl in England at which Lala Lajput Rai acted as a priest to solemnize the marriage, and also that between the Maharaja of Tikari and another European girl, expatiates on their impropriety, as such marriages do no good to the country. The paper for this reason finds fault with Lala Lajput Rai for officiating at the ceremony.

DAILY HITAVADI,
June 14th, 1910.

114. The *Daily Hitavadi* [Calcutta] of the 14th June quotes the following article from the *Matribandhu* [Chandernagore]:—

Professor Charu Chandra Roy. It is known to all that through the machination of our enemies the French Government unjustly made over Babu Charu Chandra Roy, who was quite innocent, to the British Government, on the 22nd of June 1906.

The gentleman who got Charu Babu arrested on groundless suspicion further displayed his bitter enmity against him by inducing, with the help of the men of his party, the members of the General Assembly, at their meeting convened in the month of December 1908, not to make provision for the pay of the post which Charu Babu held. His case was not then finally disposed of, as he was on bail. Perhaps his enemies imagined, when abolishing the pay of his post, that he would be transported for life to the Andamans; but that idea was not realised; his enemies were baffled. The British Government withdrew the case against Charu Babu, and he was released.

by the Magistrate in the month of January 1909. On receiving this intelligence, the kind French Government, to atone for its error, reappointed Charu Babu, on the 24th January, to the post of Professor and *Psu-de-Rector* (?) of the Dupleix College, and granted him full pay for the period between June 1908 and 27th January 1909. But the General Assembly, which did not make any provision for his salary as a Professor, having been unable to pay the full amount, fixed for him Rs. 20 only per month.

In spite of the doings of his enemies, the friends of Charu Babu got his full salary sanctioned by the General Assembly in the month of December 1909; but instead of getting any benefit from it, Charu Babu is still being paid at the rate of Rs. 20 per month. We are extremely glad to find in the Government Gazette of the 3rd June last that Charu Babu is to get Rs. 1,020 as his salary for the post of Professor, and a further sum of Rs. 150 for the *Psu-de-Rectorship*, with effect from the 1st January. That by the absence of Charu Babu for six months, the Dupleix College was getting worse, and that by his rejoining his post it is again prospering, is quite evident from the results of the University examinations of 1909 and 1910, respectively.

The French Government have displayed a true nobleness of heart by doing justice to a faithful servant like Charu Babu. We highly praise Governor Lubee for his sense of justice.

URIYA PAPERS.

115. The *Sambalpur Hitaishini* [Bamra] of the 28th May publishes a Uriya translation of the Dowager Queen Alexandra's most touching letter addressed to the people of the empire just after the demise of her Royal Consort, His late Majesty Edward VII and observes that no one can help shedding tears of sorrow on a perusal of the same. The same paper also publishes a Uriya translation of His most Gracious Majesty George V's letter appreciating the expression of sympathy and loyalty conveyed in His Excellency the Viceroy's Message from the Princes and people of India on the occasion of the death of His late Majesty.

SAMBALPUR
HITAISHINI,
May 28th, 1910.

116. The *Sambalpur Hitaishini* [Bamra] of the 28th May publishes in its columns a most pathetic poem from the pen of Babu Gangadhar Meher, a distinguished Uriya poet, on the demise of his late Majesty. The poem is an excellent one in many respects, and expresses tender feelings towards the members of the Royal Family.

SAMBALPUR
HITAISHINI,
May 28th, 1910.

117. The *Utkaldipika* [Cuttack] of the 4th June is glad to learn that His Majesty the King-Emperor George V has ordered his letter to the people to be printed and sold at prices ranging from one shilling to one guinea per copy, and the proceeds from such sale to be devoted to charitable purposes, and observes that such action is a token of a generous heart.

UTKALDIPIKA,
June 2nd, 1910.

118. The *Samvad Vahika* [Balasore] of the 2nd June publishes in *extenso* in its English columns His Most Gracious Majesty King-Emperor George V's most gracious Message to the Princes and people of India, and draws attention to two sentences therein, viz.: "These are the characters of the noble and benignant spirit of Imperial rule, and by that spirit in all my time to come I will faithfully abide." and "firmly I confide in your dutiful and active co-operation in the high and arduous tasks that lie before me, and I count upon your ready response to the earnest sympathy with the well-being of India that must ever be the inspiration of my rule," and observes: "This is a most inspiring announcement that will produce the greatest benefit. Such a message can only proceed from the heart and goes straight to the heart of the people. By this appeal to the feelings of the peoples, His Majesty has really conquered them by love and it is a matter of congratulation that His Majesty addressed us in such a direct and open manner." The *Garjatbasini* [Talcher] of the 4th June publishes an Uriya

SAMVAD VAHIKA,
June 4th, 1910.

translation of the same most gracious message and observes that the Indians have been overjoyed to hear from His Majesty's own lips the noble words of assurance about the future well-being of India. The *Uriya and Navasambad* [Balasore] of the 1st June also publishes the King-Emperor's message in English.

SAMVAD VAHIKA.
June 2nd, 1910.

119. The *Samvad Vahika* [Balasore] of the 2nd June publishes a *Uriya* poem which deeply grieves for the demise of His late Majesty, sings his glories and ends with a prayer for the long life and prosperity of His Majesty the new Emperor.

GARJATBASINI.
June 4th, 1910.

120. Referring to the fact that the Maharaja of Durbhanga is trying to establish in Calcutta a statue of His late Majesty on horseback, the *Garjatbasini* [Talcher] of the 4th June observes that, considering the loyalty of the Indians, it would be proper to take steps to perpetuate His late Majesty's gracious memory in every important place in India in some form or other.

UTKALBARTA.
June 4th, 1910.

121. The Puri correspondent of the *Utkalbarta* [Calcutta] of the 4th June states that the gentry of the Puri town performed *sankirtan* throughout that town and distributed alms to the poor and helpless on the day of the Funeral of His late Majesty.

SAMBALPUR HITAISHINI.
May 28th, 1910.

122. A correspondent of the *Sambalpur Hitaishini* [Bamra] of the 28th May writes to say that the *amla* of Angul are quite in the dark as to what recommendations the Deputy Commissioner of Angul has submitted to the Commissioner of the Orissa Division regarding their claims for increment of salary according to a recent order of the Government for increasing the salaries of ministerial officers in the Judicial and Executive branches of Government service; and that therefore they are unable to lay their grievances before the Commissioner of the Orissa Division in case of any one's claim having been overlooked. The writer, who styles himself as one of the sufferers, earnestly prays that at the time of considering the case of ministerial officers, the Commissioner of the Orissa Division will be kind enough to pay particular attention to the claims of the *amla* of Angul.

UTKALDIPIKA.
June 4th, 1910.

123. The *Utkaldipika* [Cuttack] of the 4th June highly approves of the judgments delivered by the Hon'ble Justices Woodroffe and Caspersz of the Calcutta High Court in the appeals preferred by the proprietors of Madhupur and Sukinda in Orissa, regarding the Chaukidari Chakran lands in their respective estates. The editor publishes the entire texts of the judgments in the Madhupur appeal, Sri Birbar Narayan Chandra Dhir Narendra, proprietor of Madhupur, plaintiff-appellant *versus* the Secretary of State for India in Council, defendant-respondent. The writer insinuates that the action of the Collector of Cuttack, the Commissioner of the Orissa Division and the Subordinate Judge of Cuttack in this connection has not been good.

UTKALDIPIKA.
June 4th, 1910.

124. Referring to the revision settlement operations in the Orissa Division, the *Utkaldipika* [Cuttack] of the 4th June cites a case which occurred in village Satyabhamapur in the Cuttack district, in which the subject matter was a piece of orchard land temporarily cultivated by a tenant with agricultural crops, and in which both the landlord and the tenant incurred heavy expenditure by carrying on protracted litigation from the settlement courts to the civil court, thereby showing that the revision settlement operations in Orissa are injurious both to the zamindar and the tenant alike. The raiyat took shelter under section 21 of the Bengal Tenancy Act and obtained a decree by instituting proceedings under section 103 A of the same Act. But this decree was at last set aside by the civil court. The writer observes that this is mainly because the Settlement Officers are awfully ignorant of the Tenancy law; they do not know the real meanings of the words "rent" and "raiya," and that more experienced and better-paid officers would do better work. It is further contended that the application of certain sections of the Bengal Tenancy Act to Orissa and the non-application of certain other sections of the same Act to the same Province are causing troubles and scandals in many

ways. In the above case, for instance, recourse to section 178 of the Bengal Tenancy Act would have saved much trouble and expense, but unfortunately that section is not applicable to Orissa. Indeed the present Bengal Tenancy Act is not suitable to Orissa. Hence the Government has undertaken to frame a new Tenancy Bill for Orissa, which, unfortunately, has not yet been passed into law. But in the meantime the Settlement Officers are applying the provisions of the Bengal Tenancy Act with full force. This is specially injurious to those zamindars who have entered into contracts with their tenants for the temporary cultivation of their horticultural or orchard lands with agricultural crops. The writer concludes with this observation:—

"It is generally found that legislation precedes executive action, but, unfortunately for us, executive action precedes legislation. This is like putting the cart before the horse."

125. The *Samvad Vahika* [Balasore] of the 2nd June thanks Sir Edward

SAMVAD VAHIKA,
June 2nd, 1910.

Sir E. N. Baker, K.C.S.I., Lieutenant-Governor of Bengal, thanked.

Norman Baker, K.C.S.I., Lieutenant-Governor of Bengal, for His Honour's act of justice and mercy towards the six coolies punished in

connection with the train-wrecking case at Naraingarh under circumstances reported last week, and wishes for His Honour's long life and prosperity.

126. The *Garjatbasini* [Talcher] of the 4th June thanks the Raja of

GARJATBASINI,
June 4th, 1910.

The Raja of Talcher thanked.

Talcher, who, during his tour in the interior of his State, found many of his subjects almost ruined,

partly by the extortions of the paddy-lenders, and partly by their own idleness, and helped them with paddy and money, etc., at a small interest in order to enable them to proceed with their agricultural operations.

127. The *Samvad Vahika* [Balasore] of the 2nd June states that all the

SAMVAD VAHIKA,
June 2nd, 1910.

Fire in Jallasore.

houses with their contents in village Dhorai, in pargana Fatiabad, in the Jallasore thana of the

Balasore district, were destroyed by fire on the 15th May. The villagers took shelter under trees.

128. The *Utkaldipika* [Cuttack] of the 4th June states that eight persons

UTKALDIPIKA,
June 4th, 1910.

Public health in Cuttack.

died of cholera in the Cuttack town last week, and that the disease on the increase.

129. The *Garjatbasini* [Talcher] of the 4th June thanks the Government

GARJATBASINI,
June 4th, 1910.

The Government thanked.

for improving the pay and prospects of Hospital Assistants, and raising them to the position of

Sub-Assistant Surgeons.

130. The *Hariharpur* correspondent of the *Utkalbarta* [Calcutta] of the

UTKALBARTA,
June 4th, 1910.

Police *zulum* complained of.

Brahmin rice-vendor in the local market, named

Somnath Hat near Hariharpur in the Cuttack district, simply because the vendor was unwilling to sell rice to the constable at a cheaper rate, and that instances of such police *zulum* are many in the interior of the district. The writer asks the question: "Has the Government kept the police in pay to commit oppression over the people?"

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 18th June, 1910.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 18th June 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|------------------------|------------------|-----------|--|--------------|
| 1 | "Amrita Bazar Patrika" | Calcutta | Daily | K. P. Chatterji, age 46, Brahmin | 4,000 |
| 2 | "Behar Herald" | Patna | Weekly | Monmatha Nath Dey, age 41, Pleader of Bankipore. | 500 |
| 3 | "Beharee" ... | Bankipore | Bi-weekly | Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur. | 750 |
| 4 | "Bengalee" ... | Calcutta | Daily | S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy. | 6,000 |
| 5 | "Bihar" ... | Patna | Weekly | Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha. | 750 |
| *6 | "Day's News" | Calcutta | Daily | Bai Premananda Bharati, age 51, Hindu. | 500 |
| 7 | "Hindoo Patriot" | Ditto | Do. | Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader Sealdah Small Cause Court. | 800 |
| 8 | "Indian Empire" | Ditto | Weekly | Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya. | 1,500 |
| 9 | "Indian Mirror" | Ditto | Daily | Bai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society. | 1,000 |
| 10 | "Indian Nation" | Ditto | Weekly | ..... | 500 |
| 11 | "Karmayogin" | Ditto | Do. | Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper. | 2,000 |
| 12 | "Kayestha Messenger" | Gaya | Do. | Jugal Kishore, age 37, Kayastha | 500 |
| 13 | "Mussalman" | Do. | Do. | A. Rasul and M. Rahman, Muhammadans | 500 |
| *14 | "National Daily" | Do. | Daily | Bai Premananda Bharati, age 51, Hindu | 500 |
| 15 | "Reis and Rayyet" | Do. | Weekly | Jogesh Chandra Dutt, age 59, a Calcutta house-owner. | 500 |
| 16 | "Star of Utkal" | Cuttack | Do. | Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College. | 400 |
| 17 | "Telegraph" | Calcutta | Do. | Satyendra Nath Bose, B.A., age 32 | 3,000 |

* The issue of these papers has been suspended for a time.

II.—HOME ADMINISTRATION.

(a)—Police.

903. The *Amrita Bazar Patrika* writes:—"The case of Manmatha Sikdar, who was arrested as a suspect on Monday has, from the popular stand-point, a significance which cannot be over-estimated. The reason why he was arrested was that he was seen loitering about the Court of the District Judge of Alipore. The fact that he has since been released on bail shows that the police have up to now got no incriminating evidence against him. That being so, could not a less drastic treatment than arrest have met the requirements of the case? Then, was it not very hard upon Babu Benode Behari that his house should be raided by the police, and that because Manmatha put up at his house? This step was obviously taken with the object of securing any evidence against Manmatha which chance might have possibly put in their possession. But all the same, Babu Benode Behari has been put to needless trouble and humiliation for no fault of his own."

Arrest of Manmatha Sikdar and search of Babu Benode Behari's house.

AMRITA BAZAR
PATRIKA,
9th June 1910.

904. The *Indian Empire* says the public are pleased that the Inspector-General of Police has ordered an enquiry into the conduct of the three Sub-Inspectors who investigated the Naraingarh train-wrecking case, in which some innocent coolies were sentenced to various terms of imprisonment. It is hoped that the enquiry will throw some light on the methods adopted by the officials concerned in the investigation.

The Naraingarh train-wrecking case.

INDIAN EMPIRE,
4th June 1910.

(c)—Jails.

905. Discussing the Report on the Administration of Jails in Eastern Bengal and Assam, the *Hindoo Patriot* writes:—"We venture to differ with Sir Lancelot in regard to the infliction of the punishment of whipping. Whipping we consider to be as bad as imprisonment, if not worse. It marks for ever the man on whom it is inflicted and irretrievably degrades him in the estimation of his fellow-men, and thus to a great extent frustrates the purpose of reforming his character."

Jail administration in Eastern Bengal and Assam.

HINDOO PATRIOT,
10th June 1910.

(d)—Education.

906. The *Amrita Bazar Patrika* reports that the introduction of a system of free and compulsory primary education in the Sangli State has resulted in an increase of 90 per cent. in the number of State schools and nearly 300 per cent. in the number of scholars during the last five years. These figures, the journal adds, show how rapidly education can be expected to spread on the introduction of this system and deserved the attention of the Government of India.

Primary education.

AMRITA BAZAR
PATRIKA,
12th June 1910.

907. The *Telegraph* suggests that the office of Director-General of Education should be abolished on the retirement of Mr. Orange, and a Member for Education appointed in his stead.

Appointment of an Education Member.

TELEGRAPH,
11th June 1910.

908. The *Telegraph* opposes the removal of the Hare School to Bhowanipur on practical as well as on sentimental grounds. Young children, it is urged, cannot go all the way to Bhowanipur for their daily instruction.

Removal of the Hare School.

TELEGRAPH,
11th June 1910.

909. In the course of the last budget debate some of the Hon'ble Members for Bihar quoted some facts and figures which, according to the *Bihar Herald*, pointed to neglect of higher education on the part of Government in that division of the

Higher education in Bihar.

BIHAR HERALD,
11th June 1910.

Province. It is urged that the Beharis have not been fairly treated in this respect.

(f)—Questions effecting the land.

HINDOO PATRIOT,
8th June 1910.

910. The *Hindoo Patriot* says that, if the Permanent Settlement were extended to all the Provinces, the raiyats would be relieved of the chronic poverty that now afflicts them. A promise to this effect, it is alleged, has already been made in favour of the United Provinces.

AMRITA BAZAR
PATRIKA,
11th June 1910.

911. The *Amrita Bazar Patrika* trusts that His Honour will order an immediate enquiry into the complaints against the action of the Assistant Settlement Officer in charge of the Bihar survey and settlement operations, who is alleged to have directed that all "Guzushta" holdings should be recorded as "Sharah Moayan," unless the landlord could prove that the rent of these holdings had previously been enhanced, or converted from "Bhauili" into "Nagdi," or that the holdings themselves had been created subsequent to the Permanent Settlement.

AMRITA BAZAR
PATRIKA,
14th June 1910.

912. The *Amrita Bazar Patrika* writes:—"We have previously observed that the working of this highly important department, i.e., the Cadastral Survey and Settlement Department, needs a careful looking after. It is strange that, in spite of its pretty long existence and in spite of the official assertion as to the general utility of its working, neither the landlord nor the tenant classes, so far as we know, have yet taken kindly to it. If its working did any good to either one or the other class, its utility must have been appreciated."

(h)—General.

BENGALER,
8th June 1910.

913. Referring to the Government Resolution on the Supplementary Report of the Committee appointed to enquire into the allegations made against certain members of the Fire Brigade, the *Bengalee* says that the public will endorse the Lieutenant-Governor's decision regarding Superintendent Haultain and Chief Engineer Chase, who have been found guilty of accepting illegal gratification and dismissed the service. "His Honour is indeed entitled to the gratitude of the community," the article continues, "for the firmness he has shown in this matter throughout, and the zeal he has displayed in having what was undoubtedly a grave scandal publicly scrutinized and the chief offenders suitably punished."

AMRITA BAZAR
PATRIKA,
8th June 1910.

914. The *Amrita Bazar Patrika* says that the Government Resolution on the Supplementary Report of the Committee appointed to enquire into the Fire Brigade scandal, will give general satisfaction.

HINDOO PATRIOT,
8th June 1910.

915. The *Hindoo Patriot* observes that the Government Resolution on the Supplementary Report of the Committee appointed to enquire into the conduct of some members of the Calcutta Fire Brigade, will give general satisfaction.

AMRITA BAZAR
PATRIKA,
9th June 1910.

916. Discussing the Government Resolution on the Supplementary Report of the Committee appointed to enquire into the Darmahatta Fire scandal, the *Amrita Bazar Patrika* writes:—"By bringing the whole truth, however disagreeable, to light and punishing the culprits, His Honour has very much served the interests of discipline and public morality. The Superintendent has not been criminally prosecuted but dismissed, and his previous good service of 24 years is to be recognized. We are never for severe punishment, and we therefore do not object to Superintendent Haultain being treated with leniency. This principle, we need hardly say, should apply also to guilty Indian officials under similar circumstances. In regard to others, who were not identified,

but who "perhaps were actually guilty," in the opinion of the Lieutenant-Governor, no action has been taken. This is as it always should be. We regret we cannot say as much with regard to the quartering of punitive police in disturbed tracts. As a rule, what is done in such cases is to fasten an additional police force and its maintenance cost upon the entire population, thereby punishing both the guilty and the innocent."

917. The *Telegraph* thanks Sir Edward Baker for the full and unqualified justice meted out to the officers found guilty of accepting illegal gratification on the occasion of the Nimtolla Fire.

TELEGRAPH,
11th June 1910.

918. Commenting on the Government Resolution on the Supplementary Report of the Committee appointed to enquire into the misconduct of the Fire Brigade at the Durmahatta Fire, the *Indian Nation* writes:—"The warm thanks of the public are due to Sir Edward Baker and the members of the Committee for their honourable service to the citizens of Calcutta."

INDIAN NATION,
13th June 1910.

919. The *Indian Empire* observes that the Government Resolution on the Supplementary Report of the Committee appointed to enquire into the Fire Brigade scandal will give general satisfaction.

INDIAN EMPIRE,
14th June 1910.

920. The *Amrita Bazar Patrika* says that the Government should issue a circular impressing on Magistrates the necessity of granting process only after a preliminary enquiry under section 202, Criminal Procedure Code. Such a step, remarks the journal, will be hailed with delight by the people at the present moment, and will render the administration of criminal justice more popular.

AMRITA BAZAR
PATRIKA,
8th June 1910.

921. In publishing a letter on the subject of the additional police in Khulna and Jessore, received from a resident in the village of Baghutia, Jessore district, the *Amrita Bazar Patrika* ventures to draw His Honour's attention to its contents. The letter is to the effect that the inhabitants of the villages affected are so poor that the tax for the maintenance of the additional police will reduce them to absolute destitution, that the locality in which the force has been quartered is particularly peaceful and free from all political disturbance or even agitation, and that the people are utterly at a loss to understand the reason of this unexpected infliction.

HINDOO PATRIOT,
9th June 1910.

922. Referring to the annual exodus of the Government of India to Simla, the *Hindoo Patriot* writes:—"Calcutta has now become the visiting station of the Government of India instead of being the metropolis, a fact which cannot but be deeply regretted. By remaining the greater part of the year in the hills, the Government loses touch with the capital of the Empire."

HINDOO PATRIOT,
9th June 1910.

923. The *Hindoo Patriot* says that the fishing industry has been neglected by Government, and its development would solve the problem of scarcity in India.

HINDOO PATRIOT,
9th June 1910.

924. The *Amrita Bazar Patrika* says that villagers could protect themselves effectively against the ravages of wild beasts if the Arms Act were relaxed in respect of localities infested by them. As regards the increased mortality from snake-bite, the journal suggests that Government should try the indigenous method of treatment by Mal Vaidyas which effects a cure in 75 per cent. of cases.

AMRITA BAZAR
PATRIKA,
10th June 1910.

925. The *Bengalee* says that Mr. Mackarness' pamphlet on the Indian Police is merely a series of extracts from official reports, and asks whether it is an offence under the Press Act to publish even extracts from official reports.

BENGALIAN,
10th June 1910.

926. The *Amrita Bazar Patrika* reports that the Indian students proceeding to England will, in future, have to produce certificates of character from a Magistrate who has known them for one or two years. These certificates, moreover, must be granted by the Magistrate of the district from

AMRITA BAZAR
PATRIKA,
10th June 1910.

which they set out for England. This regulation, it is alleged, will cause great hardship, and it is suggested that the power of certifying to the character, family status, and financial circumstances of the student should be entrusted to a committee of district officers and non-official representatives of the districts. "The principle of centralizing all functions, important or unimportant, affecting the interests of the entire district in a single person of an over-worked officer known as the Magistrate of the district is," adds the journal, "an anomaly of the highest kind."

BENGALUR,
12th June 1910.

927. Discussing the recent *communiqué* issued by the Secretary of State advising Indian students proceeding to England to provide themselves with an authoritative certificate of identity signed by the head of the district or by the Political Officer, as the case may be, the *Bengalee* writes:—"Is it made in the interests of Indian students, or with a view to enable the India Office authorities to exercise a more effective supervision over them during their stay in England? We fail to understand why it should be considered more desirable for the Indian students to obtain passports than for foreigners visiting England to be armed with the same means of identification. It would really amount, in many cases, to a certificate from the Police; and we all know what that often means. We trust the proposal will be laid aside. It is not, indeed, suggested that passports should be obligatory. But from an advice to a command the transition is often short and easy."

AMRITA BAZAR
PATRIKA,
13th June 1910.

928. Commenting on the Government Resolution requiring students and Indian gentlemen before proceeding to England and America to obtain certificates of their identity and character from the District Officer or the Political Agent, as the case may be, the *Amrita Bazar Patrika* points out that the authorities from whom the certificate has to be obtained cannot possibly be personally acquainted with each of the various applicants. "If the rule is rigorously enforced," says the journal, "it will be impossible for the heads of districts to grant the required certificates except in a very few cases. And in consequence there would be a great obstacle in the way of students who desire to have education in Europe or America. We should think the power of granting certificates had rather be given to the newly constituted Advisory Boards."

HINDOO PATRIOT,
11th June 1910.

929. The *Hindoo Patriot* remarks that in these days of high rents a great boon would be conferred on Europeans, Eurasians, and Muhammadans of small means, if Collingwood Bazar Street and its neighbourhood were cleared of the houses of ill-fame, which are in that locality, a disgrace to Calcutta.

TELEGRAPH,
11th June 1910.

930. The *Telegraph* remarks that, if there is truth in the rumour that the plays "Mir Kasim," "Serajuddowla," "Chandrashekhar," "Sivaji," "Nanda Kumar," "Banga Bihram," "Karmafal," "Nildarpan" and "Dada-o-Didi" have been proscribed, Government will be belittled in the eyes of the people. "Our Government is far too solidly based on the affections of the people," it is added, "to apprehend anything from such pieces."

INDIAN EMPIRE,
14th June 1910.

931. Referring to the reported suppression of the plays "Serajuddowla," "Mir Kasim," "Dada-o-Didi," "Banga Bihram," "Chatrapati Sivaji," "Karmafal," "Palasir Prysachitta," and "Nanda Kumar," the *Indian Empire* remarks that such an attempt on the part of the authorities has an appearance of weakness. It is suggested that the situation might be more properly met by warning authors and publishers to omit the objectionable portions of their publications.

TELEGRAPH,
11th June 1910.

932. The *Telegraph* says the public cannot understand why bail is refused or opposed in cases like that brought against Manmohan Ghose, printer of the *Karmajogin*.

BENGALUR,
12th June 1910.

933. The *Bengalee* says that if Government wishes to effect a diminution in the ravages of malarial fever, its first duty is to improve the sanitary conditions of the country.

BENGALUR,
12th June 1910.

934. Commenting on the appointment of Sir Charles Hardinge as Viceroy of India, the *Bengalee* says that diplomacy is not the best school for the development of the qualities needed for this office. The Indians themselves would, in the opinion

of the journal, have welcomed more gladly an English statesman brought up in the traditions of English public life.

935. The *Bengalee* regrets that the *Englishman* alone of all papers in Calcutta should have been favoured with copies of the Government letters on sedition.

Sedition in India.

Commenting on the instructions conveyed in the letters, the journal takes exception to the direction that officers of all grades and all departments should use their influence to dissuade the public from taking part in seditious agitation. "Where threats have hitherto been occasionally used by officers of one particular department, namely, the Police, they would now," it is urged, "be used by the less tactful and less sympathetic members of many other departments, who will henceforth regard themselves as a sort of superior and privileged persons whose function it is to watch over the doings of the public and of public bodies and to correct them." Judicial officers in particular, it is added, should take no part in politics, from which, according to civilised usage and English practice, they should take pains to hold absolutely aloof.

936. Discussing the Government letters on the subject of disaffection, the *Amrita Bazar Patrika* remarks that they ought to have included a definition of sedition. As regards

Ibid.

the allegation that England drains India of her wealth, "it should be remembered," says the journal, "that the theory was not started by the publicists of this country, but by a host of distinguished English and Anglo-Indian statesmen, and that the former only were their disciples. It is now accepted not only by a vast body of the Indians, but also by a large section of the European community both here and in England. No one ventilated the subject with greater vigour, in season and out of season, than the late Mr. Robert Knight of the *Statesman*, who was an authority on economic questions. But, if the theory is false, it must be demonstrated with convincing arguments; when that is done, we can guarantee, every Indian publicist will raise his voice against it."

It is also objected that to punish Indian officers for the misdemeanours of their sons and relatives is not strictly fair.

937. The *Bengalee* reports that permission, subject to certain conditions, has been given to hold at Tangail the mass meeting which was at first prohibited. "Far more graceful," says the journal, "and far more expedient would it have been for the Government to have frankly confessed the mistake it had committed, and to have allowed the Conference, subject to no conditions whatever. But a bureaucratic Government is slow to confess an error; and we must be thankful for the partial rectification of what, the action of the Government itself shows, was a blunder."

The Tangail District Conference.

938. Still harping on the alleged evils of the Partition, the *Bengalee* writes:—"Financial insolvency, heavy expenditure upon police, excessive increase of criminality are not usually regarded as administrative incidents which make for efficiency."

The Partition.

III.—LEGISLATION.

939. With reference to the Press and Seditious Meetings Acts, the *Bengalee* writes:—"Now that according to the highest authority there has been an improvement in the situation, both these measures should, we think, be removed from the statute-book as interfering with the possession by the Indian subjects of His Majesty of 'the real rights of free men.' That is a boon which all India expects as a Coronation gift, which, we hope, will be further coupled with the modification of the Partition."

The Press and Seditious Meetings Acts.

940. The *Telegraph* says that complaints against the working of the Press Act would become fewer if the local magistracy were to warn offending newspapers before taking action against them.

The Press Act.

BENGALIEE,
12th June 1910.

AMRITA BAZAR
PATRIKA,
14th June 1910.

BENGALIEE,
14th June 1910.

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14th June 1910.

BENGALIEE,
10th June 1910.

TELEGRAPH,
14th June 1910.

AMRITA BAZAR
PATRIKA,
14th June 1910.

941. Commenting on the action of the Central Provinces Government in directing the editor of the *Deshsewak* to furnish security on a charge under section 4 (1) of the Press Act, the *Amrita Bazar Patrika* remarks that the only public organ in that Province, a paper, too, which has been in existence for 19 years, has been suddenly withdrawn from publication, and that, without notice of any specific indiscretion on the part of the editor, who is not likely ever to know the nature of the offence for which he has been punished.

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VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
14th June 1910.

942. The *Amrita Bazar Patrika* protests against the action of those missionaries, who, at the annual meeting of the Church Missionary Society in London, appealed to the charity of Englishmen by maligning the Hindu religion and the character of the Indian youth. The Rev. R. F. Pearce of Bengal is reported to have been one of the offenders.

The annual meeting of the Church Missionary Society.

INDIAN EMPIRE,
11th June 1910.

943. The *Indian Empire* concludes a very lukewarm article on the "All-India Hindu Association" as follows:—"When-
ever there is anything solid to be done our leaders are nowhere. As for disseminating loyalty, is it not all a sham? Can the authorities rely on the Imperial League, the Loyal League, or the All-India Hindu Association to bring about the desired result by such methods as they propose? What is wanted is active, matter-of-fact loyalty, and not mere professions and protestations. We are not aware as to what these so-called leaders have so far done to stop anarchism."

Formation of leagues to stop anarchism.

G. C. DENHAM,

Special Asst. to the Deputy Insp.-Genl.
of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,
7, KYD STREET,
The 18th June 1910.